THE JOURNAL

OF THE

REVEREND JOHN WESLEY, A.M.,

SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD.

VOLUME II.

FROM DECEMBER 2, 1745, TO MAY 5, 1760

Digitized by the Internet Archive
in 2026

https://archive.org/details/journalofrevjohn0002vari

THE JOURNAL

OF THE

REV. JOHN WESLEY, A.M.,

SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD.

FROM OCTOBER 14TH, 1735,

TO

OCTOBER 24TH, 1790.

WITH INTRODUCTORY ESSAY BY THOMAS JACKSON.

IN FOUR VOLUMES.

VOLUME II.

LONDON:
WESLEYAN CONFERENCE OFFICE
2, CASTLE-STREET, CITY-ROAD;
AND 26, PATERNOSTER-ROW.

1901.

[Entered at Stationers' Hall.]

HARMER & HARLEY, LTD., Printers, 39-44, Cowper Street, Finsbury, E.C.

JOURNAL

FROM OCTOBER 27, 1743, TO NOVEMBER 17, 1746.

(CONTINUED.)

Mon. DECEMBER 2.—The alarms still increased in London, on account of the nearer approach of the rebels. But how easy are all these things to them who can commit both soul and body to a merciful and faithful Creator!

About this time I received some farther accounts from the army; the substance of which was as follows:—

"REV. SIR, *October* 10, 1745.

"I SHALL acquaint you with the Lord's dealings with us, since April last. We marched from Ghent to Allost on the 14th, where I met with two or three of our brethren in the fields, and we sung and prayed together, and were comforted. On the 15th I met a small company about three miles from the town, and the Lord filled our hearts with love and peace. On the 17th we marched to the camp near Brussels. On the 18th I met a small congregation on the side of a hill, and spoke from those words, 'Let us go forth therefore to him without the camp, bearing his reproach.' On the 28th I spoke from those words of Isaiah, 'Thus saith the Lord concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.' On the 29th we marched close to the enemy; and when I saw them in their camp, my bowels moved toward them in love and pity for their souls. We lay on our arms all night. In the morning, April 30, the cannon began to play, at half an hour after four; and the Lord took away all fear from me, so that I went into the field with joy. The balls flew on either hand, and men fell in abundance; but nothing touched me till about two o'clock: then I received a ball through my left arm, and rejoiced so much the more. Soon after I received another into my right, which obliged me to quit the field. But I scarce knew whether I was on earth or in heaven: it was one of the sweetest days I ever enjoyed.

"WM. CLE——TS."

"*Leare, near Antwerp, Oct.* 21, 1745.

"SINCE I wrote to you last I have gone through great trials. It was not the least that I have lost my dear brother Clements for a season, being shot through both the arms. To try me farther, J. Evans and Bishop were both killed in the battle, as was C. Greenwood soon after. Two more, who did speak boldly in the name of Jesus, are fallen into the world again. So I am left alone: but I know it is for my good. Seeing iniquity so much abound, and the love of many wax cold, adds wings to my devotion; and my faith grows daily as a plant by the water-side

"April 30.—The Lord was pleased to try our little flock, and to show them his mighty power. Some days before, one of them, standing at his tent-door, broke out into raptures of joy, knowing his departure was at hand; and was so filled with the love of God, that he danced before his comrades. In the battle, before he died, he openly declared, 'I am going to rest from my labours in the bosom of Jesus.' I believe nothing like this was ever heard of before, in the midst of so wicked an army as ours. Some were crying out in their wounds, 'I am going to my Beloved;' others, 'Come, Lord Jesus, come quickly!' and many that were not wounded, crying to their Lord, to take them to himself. There was such boldness in the battle among this little despised flock, that it made the officers, as well as common soldiers, amazed: and they acknowledge it to this day. As to my own part, I stood the fire of the enemy for above seven hours: then my horse was shot under me, and I was exposed both to the enemy and our own horse. But that did not discourage me at all; for I knew the God of Jacob was with me. I had a long way to go, the balls flying on every side; and thousands lay bleeding, groaning, dying, and dead, on each hand. Surely I was as in the fiery furnace; but it never singed one hair of my head. The hotter it grew the more strength was given me. I was full of joy and love, as much as I could well bear. Going on, I met one of our brethren, with a little dish in his hand, seeking for water. He smiled, and said he had got a sore wound in his leg. I asked, 'Have you gotten Christ in your heart?' He answered, 'I have, and I have had him all the day. Blessed be God that I ever saw your face.'—Lord, what am I, that I should be counted worthy to set my hand to the Gospel plough? Lord, humble me, and lay me in the dust!

"J. H."

Sun. 7.—I took my leave of poor J. C., just embarking

for Germany. I admire the justice of God. He who would never long be advised by any who treated him as a reasonable creature, is at length fallen among those who will make him as passive a tool as ever moved upon wire.

Wed. 18.—Being the day of the national fast, we met at four in the morning. I preached on Joel ii. 12, &c. At nine our service in West-street began. At five I preached at the Foundery again, on, "The Lord sitteth above the water-floods." Abundance of people were at West-street chapel, and at the Foundery, both morning and evening; as also (we understood) at every place of public worship, throughout London and Westminster. And such a solemnity and seriousness every where appeared as had not been lately seen in England.

We had within a short time given away some thousands of little tracts among the common people. And it pleased God hereby to provoke others to jealousy. Insomuch that the Lord Mayor had ordered a large quantity of papers, dissuading from cursing and swearing, to be printed, and distributed to the train-bands. And this day "An Earnest Exhortation to Serious Repentance" was given at every church-door, in or near London, to every person who came out; and one left at the house of every householder who was absent from church. I doubt not but God gave a blessing therewith. And perhaps then the sentence of desolation was recalled.

It was on this very day that the Duke's army was so remarkably preserved in the midst of the ambuscades at Clifton-moor. The rebels fired many volleys upon the King's troops, from the hedges and walls, behind which they lay. And yet, from first to last, only ten or twelve men fell, the shot flying over their heads.

Wed. 25.—I talked with a young man, who seemed to be under strong convictions: but I fear only seemed. I am surprised that, in so many years, this is the first hypocrite of the kind I have met with; the first who appeared to have deliberately put on the mask of religion, purely to serve a secular end.

Fri. 27.—Having received a long letter from Mr. Hall, earnestly pressing my brother and me to renounce the Church of England, (for not complying with which advice he soon renounced us,) I wrote to him as follows:—

"Dear Brother,

"Now you act the part of a friend. It has been long our desire, that you would speak freely. And we will

do the same. What we know not yet, may God reveal to us!

"You think, first, that we undertake to defend some things which are not defensible by the word of God. You instance in three; on each of which we will explain ourselves as clearly as we can.

"1. That the validity of our ministry depends on a succession supposed to be from the Apostles, and a commission derived from the Pope of Rome, and his successors or dependents.

"We believe it would not be right for us to administer either baptism or the Lord's supper, unless we had a commission so to do from those Bishops whom we apprehend to be in a succession from the Apostles. And yet we allow these Bishops are the successors of those who were dependent on the Bishop of Rome.

"But we would be glad to know, on what reasons you believe this to be inconsistent with the word of God?

"2. That there is an outward priesthood, and consequently an outward sacrifice, ordained and offered by the Bishop of Rome, and his successors or dependents, in the Church of England, as Vicars and Vicegerents of Christ.

"We believe there is, and always was, in every Christian church, (whether dependent on the Bishop of Rome or not,) an outward priesthood, ordained by Jesus Christ, and an outward sacrifice offered therein, by men authorized to act as ambassadors of Christ, and stewards of the mysteries of God.

"On what grounds do you believe that Christ has abolished that priesthood or sacrifice?

"3. That this Papal hierarchy and prelacy, which still continues in the Church of England, is of apostolical institution, and authorized thereby, though not by the written word.

"We believe that the threefold order of Ministers (which you seem to mean by Papal hierarchy and prelacy) is not only authorized by its apostolical institution, but also by the written word.

"Yet we are willing to hear and weigh whatever reasons induce you to believe to the contrary.

"You think, secondly, that we ourselves give up some things as indefensible, which are defended by the same law and authority that establishes the things above mentioned; such as are many of the laws, customs, and practices of the Ecclesiastical courts.

"We allow, 1. That those laws, customs, and practices are really indefensible.

"2. That there are Acts of Parliament in defence of them and also of the threefold order.

"But will you show us how it follows, either, (1.) That those things and these stand or fall together? Or, (2.) That we cannot sincerely plead for the one, though we give up the other?

"Do you not here quite overlook one circumstance, which might be a key to our whole behaviour? namely, that we no more look upon these filthy abuses which adhere to our Church as part of the building, than we look upon any filth which may adhere to the walls of Westminster Abbey as a part of that structure.

"You think, thirdly, that there are other things which we defend and practise, in open contradiction to the orders of the Church of England. And this you judge to be a just exception against the sincerity of our professions to adhere to it.

"Compare what we profess with what we practise, and you will possibly be of another judgment.

"We profess, 1. That we will obey all the laws of that Church, (such we allow the rubrics to be, but not the customs of the Ecclesiastical courts,) so far as we can with a safe conscience.

"2. That we will obey, with the same restriction, the Bishops, as executors of those laws. But their bare will, distinct from those laws, we do not profess to obey at all.

"Now point out, what is there in our practice which is an open contradiction to these professions?

"Is field preaching? Not at all. It is contrary to no law which we profess to obey.

"The allowing Lay Preachers? We are not clear that this is contrary to any such law. But if it is, this is one of the exempt cases; one wherein we cannot obey with a safe conscience. Therefore, be it right or wrong on other accounts, it is, however, no just exception against our sincerity.

"The rules and directions given to our societies? which, you say, is a discipline utterly forbidden by the Bishops.

"When and where did any Bishop forbid this? And if any did, by what law? We know not either the man who ever did forbid, or the law by which he could forbid it.

"The allowing persons (for we require none) to communicate at the chapel, in contradiction (you think) to all those rubrics which require all to attend always on their own parish-church and Pastor, and to receive only at his table?

"Which rubrics are those? We cannot find them. And

till these are produced, all that is so frequently said of parochial unity, &c., is merely *gratis dictum*. Consequently, neither is this any just exception against the sincerity of any of our professions.

"*Dec.* 30, 1745. J. W."

Wednesday, JANUARY 1, 1746.— I preached at four in the morning, on, "I am the Almighty God: walk before me, and be thou perfect." We dined with poor John Webb, now throughly poisoned by Robert Barclay's "Apology," which he was sure would do him no hurt, till all his love to his brethren was swallowed up in dotage about questions and strife of words.

Wed. 8.—I waited on Mr. B——e, Rector of ——, who had sent to me, as soon as he had read the "Farther Appeal." He said, "Sir, all this is sad truth: but what can we do to help it?" I went afterwards to another Clergyman, who had likewise sent and desired to speak with me. How is this? I thought the publication of this tract would have enraged the world above measure: and, on the contrary, it seems nothing ever was published which softened them so much.

Mon. 13.—I had a visit from Mr. S., an honest, zealous Anabaptist Teacher. Finding he would dispute, I let him dispute, and held him to the point till between eleven and twelve o'clock. By that time he was willing to take breath. Perhaps he may be less fond of dispute for the time to come.

Mon. 20.—I set out for Bristol. On the road I read over Lord King's Account of the Primitive Church. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught; but if so, it would follow that Bishops and Presbyters are (essentially) of one order; and that originally every Christian congregation was a Church independent on all others.

Tues. 21.—I read Bishop Butler's "Discourse on Analogy;" a strong and well-wrote treatise; but, I am afraid, far too deep for their understanding to whom it is primarily addressed.

Monday, FEBRUARY 3, and the following days, I visited several of the country societies.

Mon. 10.—I preached at Paulton; on *Thursday* noon, at Shepton-Mallet; and at Oak-hill in the evening. The next morning I walked (it being scarce possible to ride, because of the frost) to Coleford

Sun. 16.—I took my leave of Bristol and Kingswood; and *Monday*, 17, set out for Newcastle.

I preached near Thornbury about noon; and in the evening at Wall-bridge near Stroud.

Tues. 18.—We pushed on through thick and thin, and with much difficulty got to Stanley. Thence, after an hour's stop, we hastened on. The brooks were so swoln with the late rains, that the common roads were impassable; but our guide, knowing the country, carried us round about through the fields, so that we escaped the dangerous waters, and soon after sun-set came (wet and dirty enough) to Evesham.

Wed. 19.—We rode to Birmingham, where many of our brethren from several parts met us in the evening.

Thur. 20.—We set out as soon as it was light. Before we came to Aldridge-heath, the rain changed into snow, which the northerly wind drove full in our faces, and crusted us over from head to foot in less than an hour's time. We inquired of one who lived at the entrance of the moors, which was our best way to Stafford. "Sir," said he, "'tis a thousand pound to a penny, that you do not come there to-day. Why, 'tis four long miles to the far side of this common; and in a clear day, I am not sure to go right across it: and now all the roads are covered with snow; and it snows so, that you cannot see before you." However, we went on, and I believe did not go ten yards out of the way till we came into Stafford.

In the evening we reached Roger Moss's house. I preached on Rom. iii. 22, and joined a few together as a society. *Friday*, 21. We breakfasted at Bradbury-green, whence we rode on to Marsden; and the next day, *Saturday*, 22, to Leeds. I preached at five. As we went home a great mob followed, and threw whatever came to hand. I was struck several times, once or twice in the face, but not hurt at all. I walked on to the Recorder's, and told him the case. He promised to prevent the like for the time to come.

Sun. 23.—I preached at eight without any interruption; in Birstal at one, and again at five. *Monday*, 24. I preached at Skircoat-green, near Halifax, to a whole company of Quakers. The good man of the house, about four-score years old, had formerly been a Speaker among them. But from fear of man, he desisted, and so quenched the Spirit, that he was in darkness for near forty years; till hearing John Nelson declare the love of God in Christ, light again sprung up in his soul.

In the evening I preached to a quiet congregation at Bradford. *Tuesday*, 25. About nine I began at Keighley:

thence, (finding the snow was so deep, I could not go through the vales,) I went the straight way, and came to Newcastle, *Wednesday*, 26.

Fri. 28.—I took my leave of Katy Parks, calmly waiting till her change should come. A day or two after she had her desire, sweetly giving up her soul to God.

Of the same spirit was the writer of the following letter :—

"DEAR SIR, *February* 22, 1745.

"YOU may remember to have seen me at Oxford once. Since then, by walking somewhat different from the ways of the world, I have incurred the displeasure of the world; and I have gone through many trials. My friends and nearest relations have done their utmost to separate me from God and his children; but, blessed be our dear Lord, all their attempts have hitherto been in vain. Of late they have seemed resolved on other measures; namely, to separate me from themselves; but, notwithstanding all their threats, I hope, by the power of God, to remain unshaken to the end. I would willingly suffer the loss of all things, rather than deny the Lord that bought me. And I am persuaded, that neither life nor death shall ever separate me from his love.

"The sum of all my desires and hopes in this world, for many years, has been this,—to be regularly sent forth as an ambassador of Christ. I long to spend and be spent for the best of Masters: but I doubt my relations have disappointed me of this; for Oxford knows my place no more.

"My uncle sees that nobody can do his business better, or perhaps so well as myself; but he can't bear a Methodist in his house. He wants to have me of his own taste; but as I have been washed, I cannot, I dare not, I will not, by the grace of God, turn to my former wallowing in the mire.

"Dear Sir, you see my case. There is nothing I so much long for, as to be employed in the Lord's vineyard, though utterly unworthy. I should be glad to be advised and directed by you, what to do: I will do whatsoever you judge most proper toward the promoting our Saviour's interest. I am happy in his love, and

"Your most obedient servant,
"JOHN BOSWORTH."

But there was no need for his taking thought for the morrow: for in a few weeks God took him to himself.

Sat. MARCH 1.—I visited the sick, who increased daily in every quarter of the town. It is supposed that two thou-

sand of the soldiers only, have died since their encampment: the fever or flux sweeping them away by troops, in spite of all the Physicians could do.

Wed. 5.—I preached at Whickham at noon; in the evening at Spen; the next day at Burnupfield; and on *Saturday*, 8, in the Square at Placey. A vehement storm began in the middle of the sermon, which was driven full upon us by the north-east wind: but the congregation regarded it not.

Sunday, 9, was a day of solemn joy; yet, in the afternoon, I felt a great damp, occasioned by my neglecting to speak plainly to some who were deceiving their own souls. I do not wonder at the last words of St. Augustine and Archbishop Usher, "Lord, forgive me my sins of omission."

I preached on *Monday* at Horsley; on *Tuesday* at Biddick; and on *Wednesday*, 12, at Sunderland, where I endeavoured to bring the little society into some kind of order. In the afternoon, being at Mrs. Fenwick's, and seeing a child there of ten or twelve years old, I asked. "Does your daughter know Christ, or know she has need of him?" She replied with much concern, "I fear not: nothing has ever affected her at all." Immediately that word came into my mind, "Before they call, I will answer." I was going to say, "Come, let us call upon God to show her she has need of a Saviour;" but, before the words were pronounced, the child turned away her face, and began crying as if she would break her heart. I could get no word from her but, "My sins, my sins!" We then besought God to carry on his own work.

Mon. 17.—I took my leave of Newcastle, and set out with Mr. Downes and Mr. Shepherd. But when we came to Smeton, Mr. Downes was so ill, that he could go no further. When Mr. Shepherd and I left Smeton, my horse was so exceeding lame that I was afraid I must have lain by too. We could not discern what it was that was amiss; and yet he would scarce set his foot to the ground. By riding thus seven miles, I was thoroughly tired, and my head ached more than it had done for some months. (What I here aver is the naked fact: let every man account for it as he sees good.) I then thought, "Cannot God heal either man or beast, by any means, or without any?" Immediately my weariness and head-ache ceased, and my horse's lameness in the same instant. Nor did he halt any more either that day or the next. A very odd accident this also!

Tues. 18.—I rode to Pontefract; on *Wednesday*, to Epworth; and on *Thursday*, by Barley-hall, to Sheffield.

I was glad of having an opportunity here of talking with a child I had heard of. She was convinced of sin some weeks before by the words of her elder brother, (about eight years of age,) dying as an hundred years old, in the full triumph of faith. I asked her abruptly, "Do you love God?" She said, "Yes, I do love him with all my heart." I said, "Why do you love him?" She answered, "Because he has saved me." I asked, "How has he saved you?" She replied, "He has taken away my sins." I said, "How do you know that?" She answered, "He told me himself on Saturday, 'Thy sins are forgiven thee;' and I believe him; and I pray to him without a book. I was afraid to die; but now I am not afraid to die; for if I die, I shall go to him."

Fri. 21.—I came to Nottingham. I had long doubted what it was which hindered the work of God here. But upon inquiry the case was plain. So many of the society were either triflers or disorderly walkers, that the blessing of God could not rest upon them; so I made short work, cutting off all such at a stroke, and leaving only that little handful who (as far as could be judged) were really in earnest to save their souls.

Sat. 22.—I came to Wednesbury. The Antinomian Teachers had laboured hard to destroy this poor people. *Sunday*, 23. I talked an hour with the chief of them, Stephen Timmins. I was in doubt whether pride had not made him mad. An uncommon wildness and fierceness in his air, his words, and the whole manner of his behaviour, almost induced me to think God had for a season given him up into the hands of Satan.

In the evening I preached at Birmingham. Here another of their pillars, J—— W——d, came to me, and, looking over his shoulder, said, "Don't think I want to be in your society; but if you are free to speak to me, you may." I will set down the conversation, dreadful as it was, in the very manner wherein it passed; that every serious person may see the true picture of Antinomianism full grown, and may know what these men mean by their favourite phrase, of being "perfect in Christ, not in themselves."

"Do you believe you have nothing to do with the law of God?" "I have not: I am not under the law: I live by faith." "Have you, as living by faith, a right to every thing in the world?" "I have: all is mine, since Christ is mine." "May you, then, take any thing you will any where? suppose, out of a shop, without the consent or knowledge of the owner?" "I may, if I want it; for it is mine: only I will not give offence." "Have you also a right to all the women

in the world?" "Yes, if they consent." "And is not that a sin?" "Yes, to him that thinks it is a sin; but not to those whose hearts are free." The same thing that wretch, Roger Ball, affirmed in Dublin. Surely these are the first-born children of Satan!

Tues. 25.—I preached at Evesham; *Wednesday*, 26, about ten, at Stanley; in the afternoon, at the Friars, in Gloucester. I preached at Wallbridge, near Stroud, in the evening; and on *Thursday*, 27, rode to Bristol.

Thur. APRIL 3.—I spent an agreeable hour with our old fellow-labourer, Mr. Humphreys. I found him open and friendly, but rigorously tenacious of the unconditional decrees. O that opinions should separate chief friends! This is bigotry all over.

Mon. 7.—I preached at Kingswood, on Isaiah lx., the seventeenth and following verses, and laid the first stone of the new house there. In the evening I rode (with Mr. Shepherd) to Bath; and *Tuesday*, the 8th, to Newbury. Here we met with several of the little society in Blewbury; some of whom were truly alive to God. What a proof is this, that God sends by whom he will send! Who hath begotten us these? David Jeffries!

Wed. 9.—In the evening I preached at Brentford. Many were got together there who threatened great things. I went and took one or two of their chiefs by the hand, and desired them to come in. They did so, and were calm and silent. It was a season of great refreshment. The next morning we rode to London.

In the afternoon I buried the body of Ann Clowney, a poor woman, whom many could never think to be a believer, because she was a fool. (One of exceeding weak understanding, though not directly a natural.) But in the time of sickness and pain, none could deny the work of God. Neither did she die as a fool dieth.

Tues. 22.—I rode with Mr. Piers to see one who called himself a prophet. We were with him about an hour. But I could not at all think that he was sent of God: 1. Because he appeared to be full of himself, vain, heady, and opinionated. 2. Because he spoke with extreme bitterness, both of the King, and of all the Bishops, and all the Clergy. 3. Because he aimed at talking Latin, but could not; plainly showing, he understood not his own calling.

Wed. 23.—At the earnest request of a friend, I visited Matthew Henderson, condemned for murdering his mistress. A real, deep work of God seemed to be already begun in his soul. Perhaps, by driving him too fast, Satan has

driven him to God; to that repentance which shall never be repented of.

About this time I received a letter from John Nelson, whom I had left at Birmingham; part of which was as follows:—

"*Birstal, April* 22, 1746.

"After I left Wednesbury, I stayed two nights at Nottingham, and had large congregations. But while I was meeting the society the second night, there came a mob, raging as if they would pull the house to the ground. As soon as we had done meeting, the Constable came and seized me, and said, I must go before the Mayor, for making a riot. So he took me by the arm, and led me through the streets, the mob accompanying us with curses and huzzas. God gave me, as we went, to speak very plain to the Constable, and to all that were near me; till one cried out, 'Don't carry him to the Mayor, for he is a friend to the Methodists, but to Alderman ——.' Upon this he turned, and led me to the Alderman's. When we were brought in, he said, 'Sir, I have brought you another Methodist Preacher.' He asked my name, and then said, 'I wonder you cannot stay at home: you see the mob won't suffer you to preach in this town.' I said, 'I did not know this town was governed by the mob: most towns are governed by the Magistrates.' He said, 'What, do you expect us to take your parts, when you take the people from their work?' I said, 'Sir, you are wrong informed: we preach at five in the morning, and seven at night; and these are the hours when most people are in their beds in the morning, and at night, either at play or at the alehouse.' Then he said, 'I believe you are the cause of all the evil that is fallen upon the nation.' I said, 'What reason have you to believe so? Can you prove that one Methodist in England did assist the rebels, with either men, money, or arms?' He answered, 'No; but it has been observed, that there has been always such a people, before any great evil fell on the land.' I said, 'It hath been as you say: but that people was not the cause of the evil, no more than we are at this time. But these mobbers, and swearers, and drunkards, and whoremongers, and extortioners, and lovers of pleasure more than lovers of God; these are the cause why God afflicteth both man and beast,—not we: we are sent to persuade them to break off their sins by repentance, that the heavy judgments of God may not consume such a people. And if there be not a general reformation, God will be avenged of such a nation as this.

Then he said, 'Do not preach here.' But God opened my mouth, and I did not cease to set life and death before him. The Constable began to be uneasy, and said, 'What must we do with him?' 'Well,' he said. 'I understand he is for leaving the town to-morrow; I think you must take him to your house.' But he desired to be excused. Then the Justice said, 'You may go where you came from.' When I had gone a little way through the mob, he came to the door, and called, 'Mr. Nelson, stop a little.' Then he ordered the Constable to conduct me to the house he fetched me from, and take care that the mob did not hurt me. This seemed to be a great mortification to him; but he was obliged to do it. So he brought me to our brethren again; and left us to give thanks to God for all his mercies."

Sun. MAY 4.—We left London in the evening, and on *Tuesday* came to Bristol.

Mon. 12.—I dined with a gentleman who is fully persuaded, that there is no such thing as either virtue or happiness upon earth: "Having found," he said, "by repeated experiments, that, notwithstanding a thousand fair appearances, every man living was, at the bottom, wholly selfish, and truly miserable." I should not wonder, if every rational Deist were of the same mind. Nay, they must, if consistent with themselves. For it is sure, all men are both miserable and selfish, whatever show they may make, who have not faith; even that "evidence of things not seen," the very being whereof they question.

Thur. 15.—I preached at Bath; and setting out at three the next morning, in the evening came to Blewbury.

In riding, I read Dr. H.'s "Lectures on the First Chapters of St. Matthew." Are they not more strange than true? Here are the first elements of the Gospel of the Mystics. But is this the Gospel of Christ?

I preached in the evening, on Rom. i. 16, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth;" and, setting out early in the morning, *Saturday*, 17, in the evening came to London.

Mon. 19.—I saw an amazing instance of distress. A sensible young woman, (no Methodist,) constantly attending her church, had all her life long believed herself to be a right good Christian. And in this persuasion she continued during a violent fever, till the Physician told her brother, she must die; on which she cried out, "So my brother and you are going to heaven, and I am going to hell." Her

brother said, from that hour she was in the agony of despair, saying she was in hell already, she felt the flames; the devil had her soul and body, and was now tearing her in pieces. If she swallowed any thing, she cried out she was swallowing fire and brimstone; and for twelve days she took nothing at all; for above twenty, nothing but water. She had no sleep, day or night; but lay cursing and blaspheming, tearing her clothes, and whatever she could reach, in pieces. The sins which lay heaviest upon her were, the having no knowledge or love of God; the not believing in Christ, and yet having persuaded herself and others, that she was a good Christian. She was quieter from the time we prayed with her first, and left off cursing and blaspheming. In a few days after she began to drink a little tea, though still remaining in settled despair; but afterwards God turned her heaviness into joy.

Fri. 23.—I made over the houses in Bristol and Kingswood, and the next week, that at Newcastle, to seven Trustees, reserving only to my brother and myself the liberty of preaching and lodging there.

Fri. 30.—I light upon a poor, pretty, fluttering thing, lately come from Ireland, and going to be a singer at the play-house. She went in the evening to the chapel, and thence to the watch-night, and was almost persuaded to be a Christian. Her convictions continued strong for a few days; but then her old acquaintance found her, and we saw her no more.

Sat. JUNE 7.—I asked Richard Langman and his wife, how they recovered from their German delusion. She said, "None could ever have delivered us from them but themselves; for there is no fence against their soft words. But one or two of their sermons opened our eyes; particularly one, wherein the Preacher was describing, how the Virgin 'fed the dear little Lamb with pap;' and how, 'when he grew bigger, she might send him of an errand, perhaps for a porringer of milk, which if he happened to let fall, he might work a miracle to mend the porringer.'" They were not then able to digest these things; but now they never turn their stomach at all.

In the afternoon, an old friend (now with the Moravians) laboured much to convince me, that I could not continue in the Church of England, because I could not implicitly submit to her determinations; "for this," he said, "was essentially necessary to the continuing in any church." Not to the continuing in any, but that of the Brethren; if it were, I could be a member of no church under heaven. For I

must still insist on the right of private judgment. I dare call no man Rabbi. I cannot yield either implicit faith or obedience to any man or number of men under heaven.

Fri. 13.—I was desired to visit a poor sinner, who had just made his fortune on board a privateer, and was preparing to enjoy it, when he was summoned of God, to arise and go hence. I found God had shown him terrible things, and had afterwards cut the work short in his soul. For he already knew in whom he had believed, and a few days after slept in peace.

Mon. 16.—I had an hour's conversation with Mr. Simpson, (not the same with him above-mentioned,) a man of a clear head and a loving heart. But, O the abyss of the providence of God! I saw him some time after in a fever. Before this intermitted, the bark was poured in upon him. He was cured of his fever, and deprived of his senses; and has been confined ever since. Is it not the Methodists who have driven this man also distracted?

Sat. 28.—I inquired more particularly of Mrs. Nowens, concerning her little son. She said, he appeared to have a continual fear of God, and an awful sense of his presence; that he frequently went to prayers by himself, and prayed for his father, and many others by name; that he had an exceeding great tenderness of conscience, being sensible of the least sin, and crying and refusing to be comforted, when he thought he had in any thing displeased God; that a few days since, he broke out into prayer aloud, and then said, "Mamma, I shall go to heaven soon, and be with the little angels. And you will go there too, and my papa; but you will not go so soon:" that the day before, he went to a little girl in the house, and said, "Polly, you and I must go to prayers. Don't mind your doll: kneel down now: I must go to prayers: God bids me." When the Holy Ghost teaches, is there any delay in learning? This child was then just three years old! A year or two after he died in peace.

Wed. JULY 2.—I received the following letter from that amiable man who is now with God:—

"*Northampton, July* 29, 1746.

"REV. AND DEAR SIR,

"I AM truly glad that the long letter I last sent you was agreeable to you. I bless God that my prejudices against the writers of the Establishment were so early removed and conquered. And I greatly rejoice when I see in those whom, upon other accounts, I must highly esteem as the excellent of the earth, that their prejudices against

their brethren of any denomination are likewise subsided, and that we are coming nearer to the harmony in which I hope we shall ever be one in Christ Jesus.

"I have always esteemed it to be the truest act of friendship, to use our mutual endeavours to render the characters of each other as blameless and as valuable as possible. And I have never felt a more affectionate sense of my obligations, than when those worthy persons who have honoured me with their affection and correspondence, have freely told me what they thought amiss in my temper and conduct. This, therefore, dear Sir, is an office which you might reasonably expect from me, if I had for some time enjoyed an intimate knowledge of you. But it has always been a maxim with me, not to believe any flying story, to the prejudice of those whom I had apparent reason, from what I knew of them, to esteem. And consequently, as I should never make this a foundation, you must be contented to wait longer, before you will be likely to receive that office of fraternal love which you ask from,

"Rev. and dear Sir,

"Your obliged and affectionate brother and servant,

"P. DODDRIDGE.

"Your caution has suggested a thought to me, whether it be modest to call ourselves humble. If the expression means, a real readiness to serve in love, in any thing low, as washing the feet of another, I hope I can say, 'I am your humble servant;' but if it means one who is in all respects as humble as he could wish, God forbid I should arrogate so proud a title. In what can I say I have already attained? Only I love my Divine Master, and I would not have a thought in my heart that he should disapprove. I feel a sweetness in being assuredly in his gracious hand, which all the world cannot possibly afford, and which, I really think, would make me happier in a dark dungeon, than ten thousand worlds could make me without it. And therefore I love every creature on earth that bears his image. And I do not except those who, through ignorance, rashness, or prejudice, have greatly injured me."

Sun. 6.—After talking largely with both the men and women Leaders, we agreed it would prevent great expense, as well of health as of time and of money, if the poorer people of our society could be persuaded to leave off drinking of tea. We resolved ourselves to begin and set the example. I expected some difficulty in breaking off a custom of six-and-twenty years' standing. And, accordingly, the three first

days, my head ached, more or less, all day long, and I was half asleep from morning to night. The third day, on *Wednesday*, in the afternoon, my memory failed, almost entirely. In the evening I sought my remedy in prayer. On *Thursday* morning my head-ache was gone. My memory was as strong as ever. And I have found no inconvenience, but a sensible benefit in several respects, from that very day to this.

Thur. 17.—I finished the little collection which I had made among my friends for a lending-stock: it did not amount to thirty pounds; which a few persons afterwards made up fifty. And by this inconsiderable sum, above two hundred and fifty persons were relieved in one year.

Mon. 20.—I set out for Salisbury, where, to my utter amazement, on *Wednesday*, 22, Mr. Hall desired me to preach. Was his motive only, to grace his own cause? Or rather, was this the last gasp of expiring love?

I did not reach Bristol till *Friday*, 25. On *Sunday*, 27, I preached at Baptist-mills, to the largest congregation I had seen at that place, since I was there with Mr. Whitefield.

About this time I received a melancholy letter from abroad; part of which I have subjoined:—

"*Meerkerk, in Holland, July* 29, 1746.

"I HAVE for some years endeavoured to keep a conscience void of offence, toward God and toward man. And for above two years I have known that God, for Christ's sake, had forgiven me all my sins. I lived in the full assurance of faith, which made me rejoice in all states. Wet or weary, cold or hungry, I could rejoice. And faith and love did increase so fast, that it was my soul's delight to do good to them that hated me, to bless them that cursed me, and to call all those that were in a perishing condition, to accept of life and salvation. But, O! 'how are the mighty fallen, and the weapons of war perished!' April 6, 1746, I was overcome by a great temptation: it came as quick as lightning. I know not if I was well in my senses; but I fell. I rose the same moment, and called upon my offended God; and so I have done ever since. But, notwithstanding, his Spirit has departed from me. I have wounded my conscience exceedingly. I am fallen into the spirit of bondage and fear; and I often cry out,

Who shall tell me, if the strife
In heaven or hell shall end?'"

Mon. AUGUST 4.—I received a letter from Yorkshire, part of which was in these words:—

"ON Wednesday, July 16, I called on good old Mr. Clayton. He was exceeding weak, and seemed like one that had not long to continue here. I called again on Monday, 21, and found him very ill. He told me, no one else should have been admitted; that he had much to say to me to tell you; and desired me to send his kind respects to you, and wished you prosperity in your pious undertakings. Finding he was not able to talk much, I took my leave, not thinking it would be the last time. But when I returned into these parts on Saturday last, I found he died that morning between two and three. On Monday last I went to his burial, and I was unexpectedly made mourner for my good old friend. I followed his corpse to the ground, where I saw it solemnly interred. Many of his parishioners dropped tears, he having been a father to the poor. He died very poor, though he had an estate of forty pounds a year, and a living of near three hundred, of which he has been Rector three-and-forty years."

Wed. 6.—I preached at Oak-hill. How is this? I have not known so many persons earnestly mourning after God, of any society of this size in England, and so unblamable in their behaviour; and yet not one person has found a sense of the pardoning love of God, from the first preaching here to this day!

When I mentioned this to the society, there was such a mourning, as one would believe should pierce the clouds. My voice was quickly drowned. We continued crying to God with many loud and bitter cries, till I was constrained to break away, between four and five, and take horse for Shepton.

Here the good Curate (I was informed) had hired a silly man, with a few other drunken champions, to make a disturbance. Almost as soon as I began, they began screaming out a psalm; but our singing quickly swallowed up theirs. Soon after, their orator named a text, and (as they termed it) preached a sermon; his attendants mean time being busy (not in hearing him, but) in throwing stones and dirt at our brethren; those of them, I mean, who were obliged to stand at the door. When I had done preaching, I would have gone out to them; it being my rule, confirmed by long experience, always to look a mob in the face: but our people took me up, whether I would or no, and carried

me into the house. The rabble melted away in a quarter of an hour, and we walked home in peace.

Thur. 7.—That venerable old man, Mr. Tindal, called upon me once more. How strange is it, to find one of fourscore and ten, as humble and teachable as a little child!

Sun. 10.—In the evening, having determined to spend a little time in Wales, I rode to S. Crocker's, to be ready for the first passage in the morning. On *Monday*, 11, we came to the water-side, at half an hour after five; but we did not pass till near twelve, and then rode on to Abergavenny. Mr. Phillips afterwards met us on the road, and brought us to a friend's house between nine and ten.

Tues. 12.—I preached at Maesmennys church, and in the afternoon at Builth church-yard. The greatest part of the town was present there, as usual; and God gave us the usual blessing.

Wed. 13.—I preached at Lanzufried. As soon as we came out of the church, a poor woman met us, whom Satan had bound in an uncommon manner for several years. She followed us to the house where our horses were, weeping, and rejoicing, and praising God. Two Clergymen were there, besides me, and the house was full of people; but she could not refrain from declaring before them all, what God had done for her soul. And the words which came from the heart went to the heart. I scarce ever heard such a Preacher before. All were in tears round about her, high and low; for there was no resisting the spirit by which she spoke.

The odd account she gave of herself was this: (concerning which let every one judge as he pleases:) that near seven years since she affronted one of her neighbours, who thereupon went to Francis Morgan, (a man famous in those parts,) and gave him fourteen shillings to do his worst to her; that the next night, as soon as she was in bed, there was a sudden storm of thunder, lightning, and rain, in the midst of which she felt all her flesh shudder, and knew the devil was close to her; that at the same time a horse she had in the stable below, which used to be as quiet as a lamb, leaped to and fro, and tore in such a manner, that she was forced to rise and turn him out; that a tree which grew at the end of the house was torn up by the roots; that from thenceforth she had no rest day or night, being not only in fear and horror of mind, but in the utmost torment of body, feeling as if her flesh was tearing off with burning pincers; that till this day, she had never had any respite or ease; but now she knew God had delivered her,

and she believed he would still deliver her body and soul, and bruise Satan under her feet.

At three in the afternoon I preached at Builth, designing to go from thence to Carmarthen; but notice having been given, by a mistake, of my preaching at Leominster, in Herefordshire, I altered my design; and going to Lanzufried that night, the next day rode to Leominster.

At six in the evening, I began preaching on a tombstone, close to the south side of the church. The multitude roared on every side; but my voice soon prevailed, and more and more of the people were melted down, till they began ringing the bells; but neither thus did they gain their point, for my voice prevailed still. Then the organs began to play amain. Mr. C., the Curate, went into the church, and endeavoured to stop them; but in vain. So I thought it best to remove to the corn-market. The whole congregation followed, to whom many more were joined, who would not have come to the church-yard. Here we had a quiet time; and I showed what that sect is, which is "every where spoken against." I walked with a large train to our inn; but none, that I heard, gave us one ill word. A Quaker followed me in, and told me, "I was much displeased with thee, because of thy last 'Appeal;' but my displeasure is gone: I heard thee speak, and my heart clave to thee."

Fri. 15.—I preached at five to a large company of willing hearers. We breakfasted with a lovely old woman, worn out with sickness and pain, but full of faith and love, and breathing nothing but prayer and thanksgiving.

About ten we came to Kington, three hours' ride (which they call eight miles) from Leominster. I preached at one end of the town. The congregation divided itself into two parts. One half stood near, the other part remained a little way off, and loured defiance: but the bridle from above was in their mouth; so they made no disturbance at all.

At four we had another kind of congregation at Maesmennys; many who had drank largely of the grace of God. I examined them, "Do you now believe?" And the word was as a two-edged sword. After taking a sweet leave of this loving people, we rode with honest John Price, of Mertha, to his house. We had four hours' rain in the morning; but a fair, mild afternoon; in the close of which we came to Cardiff.

Sun. 17.—I preached at Wenvo church, morning and afternoon; at five in the evening, in the Castle-yard at Cardiff to the far largest congregation which I had ever seen

in Wales. All stood uncovered and attentive; and, I trust, few went empty away.

Mon. 18.—I rode with Mr. Hodges to Neath. Here I found twelve young men, whom I could almost envy. They lived together in one house, and continually gave away whatever they earned above the necessaries of life. Most of them (they told me) were Predestinarians, but so little bigoted to their opinion, that they would not suffer a Predestinarian to preach among them, unless he would lay all controversy aside. And on these terms they gladly received those of the opposite opinion.

The multitude of people obliged me to preach in the street, on, "Repent ye, and believe the Gospel." One man would fain have interrupted, and had procured a drunken fiddler for his second; but finding none to join them, they were ashamed; so the gentleman stole away on one side, and the fiddler on the other.

Tues. 19.—I preached again at five. Whatever prejudice remained, now vanished away as a dream; and our souls took acquaintance with each other, as having all drank into one spirit.

About ten I preached in my return at Margum, on, "By grace are ye saved, through faith." There being many present who did not well understand English, one repeated to them in Welsh the substance of what I had said. At one we came to Bridge-end, where I preached on a small green, not far from the church, on, "Jesus Christ, made of God unto us wisdom, righteousness, sanctification and redemption." It being the time of the yearly revel, we had many strangers from all parts; but none behaved unseemly; none opened his mouth; for the fear of God was amongst them. In the evening I preached at Fonmon Castle, on the fruits of the Spirit. I concluded the day with the little society there, rejoicing and praising God.

Wed. 20.—I preached near Wilton, a little town about a mile from Cowbridge; and, on *Thursday*, at Lanmais, four miles from Fonmon, to a people of a simple, loving, childlike spirit.

Fri. 22.—I returned to Cardiff, and spoke plain to those who were wise in their own eyes. This, however, was a matter of joy: they were willing to receive reproof. Otherwise I should have feared that, with regard to them, I had laboured in vain.

Sat. 23.—Returning to Bristol, I found poor C. G. there, proclaiming open war. He had preached at S—— G——'s once or twice; but I believe had done neither good nor harm.

I invited him to lodge at our house; but he did not choose it. O poor head, and honest heart!

Fri. 29.—I talked largely with S—— F——, and took from her the following account:—

On Saturday, July 15, 1743, S—— T——, then about ten years and three quarters old, waked in perfect health. She had never had any fits of any kind, nor any considerable sickness. About six in the morning she was rising, and inwardly praying to God; when, on a sudden, she was seized with a violent trembling. Quickly after she lost her speech; in a few minutes her hearing; then her sight; and, at the same time, all sense and motion.

Her mother immediately sent for Mrs. Designe, to whom she then went to school. At the same time her father sent for Mr. Smith, Apothecary, who lived near. At first he proposed bleeding her immediately, and applying a large blister; but upon examining her farther, he said, "It signifies nothing, for the child is dead."

About twelve o'clock she began to stir; then she opened her eyes, and gave the following account:—

"As soon as I lost my senses, I was in a dismal place, full of briers, and pits, and ditches; stumbling up and down, and not knowing where to turn, or which way to get either forward or backward; and it was almost quite dark, there being but a little faint twilight, so that I could scarce see before me. I was crying, ready to break my heart; and a man came to me, and said, 'Child, where are you going?' I said, I could not tell. He said, 'What do you want?' I answered, 'I want Christ to be my refuge.' He said, 'What is your name?' And I told him: but I did not tell him S—— T——. I told him a name which I never heard before. He said, 'You are the child for whom I am sent: you are to go with me.' I saw it grew lighter as he spoke. We walked together, till we came to a stile. He went over, and bid me stay a little. I stayed about half a quarter of an hour, and then I observed his clothes. They reached down to his feet, and were shining, and white as snow.

"Then he came back, and kneeled down and prayed. You never heard such a prayer in your life. Afterward he said, 'Come with me.' I went over the stile, and it was quite light. He brought me through a narrow lane, into a vast broad road, and told me, 'This leads to hell; but be not afraid; you are not to stay there.' At the end of that road a man stood, clothed like the other, in white, shining clothes, which reached down to the ground. None could pass in or out, without his knowledge; but he had not the key. The man

that was with me carried the key, and unlocked the door, and we went in together.

"For a little way we walked straight forward; then turning to the left hand, we went down a very high, steep hill. I could scarce bear the stench and smoke of brimstone. I saw a vast many people, that seemed to be chained down, crying and gnashing their teeth. The man told me, the sins they delighted in once, they are tormented with now. I saw a vast number who stood up cursing and blaspheming God, and spitting at each other: and many were making balls of fire, and throwing them at one another. I saw many others, who had cups of fire, out of which they were drinking down flames: and others, who held cards of fire in their hands, and seemed to be playing with them.

"We stayed here, I thought, about half an hour. Then my guide said, 'Come; I will show you now a glorious place.' I walked with him, till we came into a narrow road, in which we could hardly walk a-breast. This brought us into a great broad place; and I saw the gate of heaven, which stood wide open; but it was so bright, I could not look at it long. We went straight in, and walked through a large place, where I saw saints and angels; and through another place where were abundance more. They were all of one height and stature; and when one prayed, they all prayed; when one sung, they all sung. And they all sung alike, with a smooth, even voice, not one higher or lower than another.

"We went through this into a third place. There I saw God, sitting upon his throne. It was a throne of light, brighter than the sun. I could not fix my eyes upon it. I saw three, but all as one. Our Saviour held a pen in his hand. A great book lay at his right side; another at his left; and a third partly behind him. In the first he set down the prayers and good works of his people; in the second he set down all the curses, and all the evil works, of the wicked. I saw that He discerns the whole earth at a glance; and He discerns the whole heavens. At once He beholds earth and heaven with one look.

"Then our Lord took the first book in his hand, and went and said, 'Father, behold the prayers and the works of my people.' And He held up his hands, and prayed, and interceded to his Father for us. I never heard any voice like that; but I cannot tell how to explain it. And his Father said, 'Son, I forgive thy people; not for their sake, but thine.' Then our Lord wrote it down in the third book, and returned to his throne, rejoicing with the host of heaven.

"It seemed to me, as if I stayed here several months; but

I never slept all the while. And there was no night: and I saw no sky or sun, but clear light every where.

"Then we went back to a large door which my guide opened; and we walked into pleasant gardens, by brooks and fountains. As we walked, I said I did not see my brother here. (Who died some time before.) He said, 'Child, thou canst not know thy brother yet, because thy breath remains in thy body. Thy spirit is to return to the earth. Thou must watch and pray; and when thy breath leaves thy body, thou shalt come again hither, and be joined to these, and know every one as before.' I said, 'When is that to be?' He said, 'I know not, nor any angel in heaven; but God alone.'

"Then he took me into another pleasant garden, where were all manner of fruits. He told me, 'This garden bears fruit always.' Here I saw a glorious place, which had large gold letters writ over the door. He bid me read; and I read, 'This is a fountain for sin and uncleanness for my people. At what time soever they will return, they shall be cleansed from all their idols.' The door stood open, and I looked in, and I saw, as it were, a great cistern full of water, white as milk. We seemed to walk up and down in this garden, for some weeks, and he told me what every thing meant. I never wanted to eat or drink, nor felt any weariness.

"While we were walking, he said, 'Sing.' I said, 'What shall I sing?' And he said, 'Sing praises unto the King of the place.' I sung several verses. Then he said, 'I must go.' I would have fain gone with him; but he said, 'Your time is not yet: you have more work to do upon the earth.' Immediately he was gone; and I came to myself, and began to speak."

Her mother told me farther, "As soon as ever she recovered her speech, she gave me just the same account; adding, 'I have learned the finest hymn you ever heard in your life.' She then sang three verses, the most solid, awful words which I have ever heard. She continued speaking many awful words, with many sighs and tears, till, about three in the afternoon, she fell into a slumber, which continued till seven. She then spoke the same things to Mrs. Designe; after which she was silent, till about five in the morning.

"She received remission of sins, when she was nine years old, and was very watchful from that time. Since this trance she has continued in faith and love, but has been very sickly and weak in body."

Mon. SEPTEMBER 1.—I rode with T. Butts to Middlesey,

and preached to a small earnest congregation. We set out early in the morning, and were thoroughly wet by noon. In the evening we reached Sticklepath.

Wed. 3.—About one we came to Plymouth. After dinner I walked down to Herbert Jenkins, and with him to the Dock. In the way we overtook Mr. Mignon, then a pattern to all that believed. Herbert preached a plain, honest sermon; but the congregation was greatly displeased; and many went away as soon as he began, having come on purpose to hear me.

Thur. 4.—Abundance of people from Plymouth were at the room by half-hour after four. I was much refreshed in applying those words to them, "The God of hope fill you with all joy and peace in believing;" and many of us found our hearts knit together in that love which never faileth.

As many as the room could well contain followed me to Mr. Hide's, and importuned me much to call again, in my return from Cornwall. We dined at Looe, (a town near half as large as Islington, which sends only four Burgesses to the Parliament,) called at Grampound in the afternoon, and just at seven reached Gwennap. The congregation waiting, I began without delay, and found no faintness or weariness, while I expounded, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord."

Fri. 5.—I inquired concerning John Trembath's late illness. It was a second relapse into the spotted fever; in the height of which they gave him sack, cold milk, and apples, plums, as much as he could swallow. I can see no way to account for his recovery, but that he had not then finished his work. In the evening I preached at St. Ives.

Sat. 6.—I rode to Trewellard, in the parish of St. Just. I found no society in Cornwall so lively as this: yet a few of them I was obliged to reprove for negligence in meeting, which is always the forerunner of greater evils.

I preached in the evening in the Green-court, which was well filled with earnest hearers. I thought the house would have contained the congregation at five, (*Sunday*, 7,) but it would not. At eight I preached to a large congregation at Morva, and rode on to Zennor before the Church service began. As soon as it was ended, I began near the churchyard (and surely never was it more wanted) to expound, "Whom ye ignorantly worship, him declare I unto you." I preached at St. Ives about five, to a more understanding people, on, "Thou art not far from the kingdom of God."

On *Monday*, 8, I wrote the following letter to Mr.——:—

"MY DEAR BROTHER,

"ON Tuesday last I light upon a letter of yours in Devonshire, which I understand has been a great traveller. I think it is the part of brotherly love to mention to you some points therein, wherein I doubt whether you are not a little mistaken: if I mistake, you will set me right. You say,

"'1. First, as to stillness: the thing meant hereby is, that man cannot attain to salvation by his own wisdom, strength, righteousness, goodness, merits, or works; that therefore when he applies to God for it, he is to cast away all dependence upon every thing of his own, and trusting only to the mercy of God, through the merits of Christ, in true poverty of spirit, to resign himself up to the will of God, and thus quietly wait for his salvation.' I conceive this to be the first mistake. I have nothing to object to this stillness. I never did oppose this in word or deed. But this is not 'the thing meant thereby,' either by Molther, or the Moravians, or the English Brethren, at the time that I (and you, at Mr. Bowers's) opposed them.

"'2. That the Brethren teach, that people who are seeking after salvation are all the while to sit still and do nothing,—that they are not to read, hear, or pray,—is altogether false.' This I apprehend to be a second mistake. Whatever the Brethren do now, they did teach thus, and that explicitly, in the years 1739 and 1740. In particular Mr. Brown, Mr. Bowers, Mr. Bell, Mr. Bray, and Mr. Simpson, then with the Moravians. Many of their words I heard with my own ears; many more I received from those who did so. And Mr. Molther himself, on December 31, 1739, said to me, in many and plain words, that the way to attain faith is, 'to be still; that is,

"'Not to use (what we term) the means of grace;

"'Not to go to church;

"'Not to communicate;

"'Not to fast;

"'Not to use so much private prayer;

"'Not to read the Scriptures;

"'Not to do temporal good, and

"'Not to attempt to do spiritual good.

"These things I myself heard him speak; as I am ready to give upon oath whenever required. You ought not, therefore, to say, 'This is altogether false,' on the bare denial of Mr. Molther or any other.

"'3. Some of Fetter-lane society, when the difference broke out, spoke and acted very imprudently. But then to

lay the blame on the Moravian Church, as if it were their fault, is quite wrong.' I think so too; and have said so in my answer to Mr. Church, published some time before you sent your letter. If, therefore, you imagine that I lay the blame on the Moravian Church, you are under a mistake here also; or if you think I 'lay the fault of one man upon a whole community.'

"'4. As to the English that really were to blame, they confessed their faults, and asked Mr. W.'s pardon. And some of them, if I mistake not, did it with tears.' I really think you do mistake again. I remember no such thing. Fifty persons, and more, spoke bitter things concerning me. One or two asked my pardon for so doing, but in so slight and cursory a manner, that I do not so much as know who were the men; neither the time or place where it was done; so far were they from doing it with tears, or with any solemnity or earnestness at all. As for the rest, if they were ever convinced or ashamed at all, it is a secret to me to this day.

"'5. Therefore to publish things which ought to have been buried in eternal oblivion, is what I do not like.' This whole matter of asking pardon you seem to mistake, as Count Z. did before. I wish you would consider the answer I gave him:—'They asked my pardon for using me ill. I replied, that was superfluous: I was not angry with them; but I was afraid of two things: 1. That there was error in their doctrine. 2. That there was sin (allowed) in their practice.' This was then, and is at this day, the one question between them and me. Now, this cannot be buried in oblivion. That error and sin have spread too far already; and it was my part, after private reproof had been tried again and again to no purpose, to give public warning thereof to all the world, that, if possible, they might spread no farther.

"'6. Mr. W. is partial throughout his Journal.' I want to know the particular instances. 'In what he mentions of me, he does not represent our conversation rightly.' Then it is the fault of my memory. But be so kind as to point out the particulars that are not rightly represented. 'He has done the cause of our Saviour more mischief, than any one else could have done.' Tell me how? unless you mean the Antinomian cause, by the cause of our Saviour. 'I have several times gone to Mr. W. to explain matters, and to desire him to be reconciled.' Several times! When, and where? You surprise me much! Either my memory or yours fails strangely. 'In truth, it is he that has stood out Alas, my brother! What an assertion is this? Did not I come three years ago (before that Journal was published) in

all haste, from Newcastle-upon-Tyne, and my brother, in five days, from the Land's-End, to a supposed conference in London? Was this standing out? But with what effect? Why, Mr. Spangenberg had just left London. None besides had any power to confer with us. And to cut us off from any such expectation, James Hutton said, they had orders, not to confer at all, unless the Archbishop of Canterbury, or the Bishop of London, were present.

"There cannot be under heaven a greater mistake than this, that I ever did stand out, or that I do so now. There has not been one day for these seven years last past, wherein my soul has not longed for union. And they have grossly abused your honest credulity, whoever have made you believe the contrary.

"'7. Since Mr. Wesleys have published such stuff and inconsistencies, I cannot agree with them.' My brother, make some of those inconsistencies appear, and it will be an act of solid friendship. But, 'time will manifest matters, and what is of God will stand, and what is of man will come to nought.' Most true; and according to this sure rule, it has already appeared, whose work is of God; both at Bradford, at Horton, and in several towns not far from your own neighbourhood.

"8. The account you give of the Moravians in general is the very same I had given before; viz., That next to those of our own Church, 'who have the faith and love which is among them, without those errors either of judgment or practice, the body of the Moravian Church, however mistaken some of them are, are in the main, of all whom I have seen, the best Christians in the world.' In the same tract I sum up my latest judgment concerning them in these terms: 'I believe they love the Lord Jesus in sincerity, and have a measure of the mind that was in him. And I am in great earnest when I declare once more, that I have a deep, abiding conviction, by how many degrees the good which is among them over-balances the evil,* and that I cannot speak of them but with tender affection, were it only for the benefits I have received from them; and that, at this hour, I desire union with them (were those stumbling-blocks once put away, which have hitherto made that desire ineffectual) above all things under heaven.'

"9. In what respects the Brethren are Antinomians, in what sense they lean to Quietism, I have spoken at large.

* I speak of the simple and artless part of their congregations. As for the Teachers in their Church, it is my solemn belief, (I speak it with grief and reluctance,) that they are no better than a kind of Protestant Jesuits.

If they can refute the charge, I shall rejoice more than if I had gained great spoils.

"My brother, I heartily wish both you and them, the genuine open Gospel simplicity; that you may always use that artless plainness of speech in which you once excelled; and that by manifestation of the truth, you may commend yourself to every man's conscience in the sight of God. I am,

"Your affectionate brother,

"J. W."

Tues. 9.—I preached at Crowan. The night came upon us while I was speaking; but none offered to go away. *Wednesday*, 10. I preached at Porkellis, in Wendron, to many more than the house could contain. W—— T——, of Sithney, rode with me to Gwennap, a constant companion of Mr. N——'s, so long as he would join with him in riot and drunkenness. But with his drunkenness ended Mr. N——'s friendship.

When he heard that one John O——n, a tinner, was preaching, he went on purpose to make sport. But the word of God struck him to the earth. Yet he struggled in the toils; sometimes wanting to go again; sometimes resolving never to go any more. But one day, calling at his sister's, he took up a little girl, (about four years old,) and said, "They tell me you can sing hymns. Come, sing me an hymn." She began immediately,

"My soul, don't delay;
Christ calls thee away:
Rise! Follow thy Saviour, and bless the glad day!
No mortal doth know
What he can bestow;
What peace, love, and comfort:—Go after him, go!"

He started up at once, and went to the preaching. And the same night he found peace to his soul.

Thur. 11.—E——T——(W——T——'s sister) rode with me to Camborne. When she heard her brother was perverted, she went over to Sithney, on purpose to reclaim him. But finding neither fair words, nor hard names, nor oaths, nor curses, nor blows could prevail, she went away, renouncing him and all that belonged to him, and fully resolved to see him no more.

Six weeks after she met him at Redruth, and desired him to step into an house. When they were sat down, she burst into tears, and said, "Brother, follow those men, in God's name. And send me word when any of them preaches in your house, and I will come and hear him."

He asked, "How is this? How came you to be so changed?" She replied, "A fortnight ago, I dreamed, a man stood by me, and said, 'Do not speak evil of these men; for they are the servants of God.' I said, 'What, are you one of them? I defy you all. I will keep to my church.' He said, 'And when you are at church, how are your thoughts employed? or even at the Lord's table?' And he went on, telling me all that was in my heart; and every word went through me; and I looked up, and saw him very bright and glorious; and I knew it was our Saviour; and I fell down at his feet; and then I waked."

The week after she went to Sithney, where Mr. M—was preaching, and saying, "Is there any of you that has shut your doors against the messengers of God? How, if our Lord shut the door of mercy against you?" She cried out, "It is I," and dropped down. Nor had she any rest till God made her a witness of the faith which once she persecuted.

Sat. 13.—I took my leave of our brethren of St. Ives, and between one and two in the afternoon began preaching before Mr. Probis's house, at Bray, on the promise which is given to them that believe. Many were there who had been vehement opposers; but from this time they opposed no more.

At six I preached at Sithney. Before I had done, the night came on; but the moon shone bright upon us. I intended, after preaching, to meet the society; but it was hardly practicable; the poor people so eagerly crowding in upon us: so I met them all together, and exhorted them not to leave their first love.

Sun. 14.—For the sake of those who came from far, I delayed preaching till eight o'clock. Many of Helstone were there, and most of those who in time past had signalized themselves by making riots. But the fear of God was upon them; they all stood uncovered, and calmly attended from the beginning to the end.

About one I began preaching near Porkellis to a much larger congregation; and, about half an hour after four, at Gwennap, to an immense multitude of people, on, "To me to live is Christ, and to die is gain." I was at first afraid my voice would not reach them all; but without cause, for it was so strengthened, that I believe thousands more might have heard every word. In the close of my sermon, I read them the account of Thomas Hitchin's death; and the hearts of many burned within them, so that they could not conceal their desire to go to him, and to be with Christ. At six we took horse; and about nine (having bright moonshine) reached St. Columb.

Mon. 15.—A guide, meeting us at Camelford, conducted us to St. Mary Week. Mr. Bennet overtook us on the road, and Mr. Thompson came in soon after; having lost his way, and so picked up Mr. Meyrick and Butts, who were wandering they knew not where. It was the time of the yearly revel, which obliged me to speak very plain. Thence we rode to Laneast, where was a much larger congregation, and of quite another spirit.

Tues. 16.—I rode to Plymouth-Dock, and preached in the evening, and the next morning at five. A little after ten I began preaching in a meadow near Tavistock. In the afternoon we called at Sticklepath; and, about nine at night, came weary enough to Exeter.

Thur. 18.—About one I preached at Beercrocomb. About five we reached Bridgewater. We expected much tumult here, the great vulgar stirring up the small. But we were disappointed. The very week before our coming, the Grand Jury had found the bill against the rioters, who had so often assaulted Mary Lockyer's house. This, and the awe of God, which fell upon them, kept the whole congregation quiet and serious.

Before I preached, my strength was quite exhausted, and I was exceeding feverish through mere fatigue. But in riding to Middlesey I revived; and in the morning, *Friday*, 19, I rose quite well: "My strength will I ascribe unto thee."

After a long morning's ride we came to Mr. Star's, at Waywick. Mr. S., a neighbouring gentleman, who not long since hired a mob to make a disturbance, coming in, Mrs. Star detained him till the time of preaching. He seemed struck much more than the congregation. In the evening we came to Bristol.

Mon. 22.—At eleven I preached at Paulton; about two at Oakhill; and in the evening at Coleford.

Tues. 23.—I went on to Rood, where the mob threatened aloud. I determined, however, to look them in the face; and at twelve I cried, to the largest congregation by far which I had ever seen in these parts, "Seek ye the Lord while he may be found; call ye upon him while he is near." The despisers stood as men astonished, and neither spoke nor stirred till I had concluded my sermon.

Between five and six I preached at Bearfield; the next evening at Blewberry. While I was afterwards meeting the society, one grievous backslider, who had been for some time as in the belly of hell, was struck to the earth, and roared aloud. He ceased not till God restored the pearl he had lost.—Does not our God "abundantly pardon?"

Thur. 25.—I came to Wycombe. It being the day on which the Mayor was chosen, abundance of rabble, full of strong drink, came to the preaching on purpose to disturb. But they soon fell out among themselves; so that I finished my sermon in tolerable quiet.

Fri. 26.—Mr. B. went to the Mayor, and said, "Sir, I come to inform against a common swearer. I believe he swore an hundred oaths last night; but I marked down only twenty." "Sir," said the Mayor, "you do very right in bringing him to justice. What is his name?" He replied, "R—— D——." "R—— D——!" answered the Mayor; "why, that is my son!"—"Yes, Sir," said Mr. B., "so I understand."—"Nay, Sir," said he, "I have nothing to say in his defence. If he breaks the law, he must take what follows."

Sat. October 4.—My brother and I took up our cross, and talked largely with Mr. G. But he still insisted, 1. That there was no repentance at all, antecedent to saving faith: 2. That naked faith alone was the only condition of everlasting salvation: and, 3. That no works need be preached at all, neither were necessary either before or after faith.

We took horse at nine, and soon after one came to Sevenoaks. After refreshing ourselves a little, we went to an open place near the free-school, where I declared, to a large, wild company, "There is no difference; for all have sinned, and come short of the glory of God." They grew calmer and calmer till I had done, and then went quietly away. As we returned, a poor Shimei came to meet us, bitterly cursing and blaspheming. But we walked straight on, and even his companions, the mob, neither laughed nor opened their mouth.

Sun. 5.—I preached in the church at Shoreham, morning and afternoon. The congregation seemed to understand just nothing of the matter. But God can give them understanding in his time.

Thur. 9.—The day of public thanksgiving for the victory of Culloden was to us a day of solemn joy.

Sat. 11.—I had the pleasure of spending an hour with Mr. P. He said, "I rejoiced greatly when the Count came over, hoping now I should understand the truth of the matter; and I went to hear him, full of expectation. His text was, 'Neither do I condemn thee.' He began, 'The Saviour says, *I came not to destroy the law:* but the fact is contrary; for he does destroy it. It is plain the law condemned this woman: but the Saviour does not condemn

her. Again, the law commands to keep the Sabbath holy but the Saviour did not keep it holy. Nay, God himself does not keep the law. For the law says, *Put away all lying.* But God said, *Nineveh shall be destroyed;* yet Nineveh was not destroyed.' The whole sermon was of the same thread. I understood him well, and do not desire to hear him any more."

Sat. 26.—I buried the body of George Adams, a child about twelve years old. He is the first of the children brought up at our school, whom God has called to himself From the time God manifested his love to him, he was eminently of a meek and quiet spirit. And as he lived, so he died, in sweet peace.

Sat. NOVEMBER 1.—I dined at J—— E——'s. Is not this a brand plucked out of the burning? Has there been one in our memory that so signalized himself as an enemy to all serious, inward religion? But it is past. He was going out on pleasure as usual; his foot slipped, and, as he was falling, a thought came, "What if, instead of falling to the earth, thou hadst now died and fallen into hell?" He heard and acknowledged the voice of God, and began to seek his face.

Wed. 12.—In the evening, at the chapel, my teeth pained me much. In coming home, Mr. Spear gave me an account of the rupture he had had for some years, which, after the most eminent Physicians had declared it incurable, was perfectly cured in a moment. I prayed with submission to the will of God. My pain ceased, and returned no more.

Sun. 16.—I was desired to pray with one in despair. I had never seen her before, but soon found she was a sensible woman, and well acquainted with the theory of religion; yet when I spoke to her some of the principles of Christianity, she cried out, as if she had never heard them before, "Hear! He says, I may be saved! He says, God loves me! Christ died for me! And that I may live with him in heaven! O then, what is this world? What is life, what is pain? I do not care for it. Let me die; let me suffer any thing here, so I may but live with Christ in heaven."

About this time I received a remarkable account from Grimsby, in Lincolnshire:—

"WILLIAM BLOW, John Melton, and Thomas Wilkinson, were going, on Friday last, in a boat on the sea near Grimsby John Melton could swim exceeding well, but

William Blow not at all. When they were about half a league from the shore, they were both beat overboard. John Melton sunk to the bottom like a stone. William Blow sunk and rose several times, and was in the water near a quarter of an hour before Thomas Wilkinson could get near him. At last he saw his hand above the water. He then struck down his boat-hook at a venture, and caught him by the flap of his coat, and pulled him to the boat-side. He was quite sensible, and said, 'Tommy, I am afraid you can't get me in.'—'Nay, then,' said Thomas, 'we will sink together; for I will not let thee go.' At last he did get him in, and brought him safe to land.

"We asked, how he could keep in the water so long, and not be drowned: he said, God gave him that thought, to keep his mouth shut, and when he was almost choked, he gave a spring up, and got a little breath. I asked him, how he felt himself when he was under water; if he was not afraid of death? He answered, No; his soul was lifted up unto the Lord, and he freely resigned himself into his hands."

I received, likewise, from several of our brethren abroad, an account of the deliverance God had lately wrought for them:—

"REV. SIR, *Bush of Brabant.*

"I HAVE long had a desire to write, but had not an opportunity till we came to our winter-quarters. When we came over we thought we should have had brother Haime with us, as formerly; but we were disappointed. We were about three weeks upon our march, and endured a great deal through the heat of the weather, and for want of water. At Villear camp, we lay so near the enemy, and were forced to mount so many guards, that we had hardly any time to ourselves, nor had John Haime time to meet with us. We left this camp in twelve or fourteen days' time, and wherever we marched, we had the French always in our view; only a few days, when we were marching through woods, and over high mountains. Coming back to Maestricht, at some camps we have lain so near the enemy, that their sentries and ours have taken snuff with one another; having then no orders to fire at or hurt each other. But the day we came off, we found it otherwise; for at eleven o'clock the night before, orders came for us to be ready to turn out an hour before day, which was the 30th of September. At day-break, orders came to our regiment.

and Colonel Graham's, to advance about a mile and a half toward the French. We were placed in a little park, and Graham's regiment in another, to the right of us. We lay open to the French; only we cut down the hedge breast-high, and filled it up with loose earth. Thus we waited for the enemy several hours, who came first with their right wing upon the Dutch, that were upon our left. They engaged in our sight, and fired briskly upon each other, cannon and small shot, for two hours. Then the Dutch, being overpowered, gave way, and the French advanced upon us, and marched a party over the ditch, on the left of Graham's, and fell in upon them, notwithstanding our continual firing, both with our small arms and four pieces of cannon. So when the French had got past us, our regiment retreated, or we should have been surrounded. In our retreat, we faced about twice, and fired on the enemy, and so came off with little loss; though they fired after us with large cannon-shot, I believe four-and-twenty pounders.

"We lost one brother of Graham's regiment, and two of ours,—Andrew Paxton, shot dead in our retreat, and Mark Bend, who was wounded, and left on the field. The Lord gave us all on that day an extraordinary courage, and a word to speak to our comrades, as we advanced toward the enemy, to tell them how happy they were that had made their peace with God. We likewise spoke to one another while the cannon were firing, and we could all rely on God, and resign ourselves to his will.

"A few of us meet here twice a day; and, thanks be to God, his grace is still sufficient for us. We desire all our brethren to praise God on our behalf. And we desire all your prayers, that the Lord may give us to be steadfast, unmoveable, always abounding in the work of the Lord I remain

"Your loving brother,

"*October* 17 S. S."

Nearly the same account we received a few days before, in a letter from the camp near Maestricht. Part of this ran as follows:—

"EVER since the 22d of July, our army and the French have lain so close, and marched so close together, that we have expected them to come upon us almost every night, and have had, for many nights, strict orders not to take off our accoutrements, but to be ready to turn out at a minute's warning. And almost every day, some of our out-guards

have had skirmishes with them. On September 29, at night, Prince Charles had intelligence, that they designed to fall upon us with all their force. So we had orders to be ready, and at break of day our regiment and Graham's were ordered to march in the front of the army, with two Hessian, two Hanoverian, and a part of the Dutch. We marched a mile forward into little parks and orchards, a village being between us and our army: in this posture we remained about three hours, while their right wing was engaged with the Dutch, the cannon playing everywhere all this time. But we were all endued with strength and courage from God, so that the fear of death was taken away from us. And when the French came upon us, and overpowered us, we were troubled at our regiment's giving way, and would have stood our ground, and called to the rest of the regiment, to stop and face the enemy, but to no purpose. In the retreat we were broke; yet after we had retreated about a mile, we rallied twice, and fired again. When we came where we thought the army was, they were all gone. So we marched good part of the night; and the next day, about four o'clock, we came to this camp. We left our brother Mark Bend in the field: whether he be alive or dead we cannot tell; but the last of our brothers that spoke to him, after he was wounded, found him quite resigned to the will of God. We that he has spared a little longer, desire you to return thanks to God for all his mercies to us."

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL.

FROM NOVEMBER 25, 1746, TO JULY 20, 1749.

NUMBER VII.

JOURNAL

FROM NOVEMBER 25, 1746, TO JULY 20, 1749

Tuesday, November 25, 1746.—I laboured much to convince one who had known me for several years, that she had "left her first love," and was in the utmost danger of losing the things which she had wrought; but she was proof against argument as well as persuasion, and very civilly renounced all fellowship with me, because, she said, I was disaffected to the Government. O what will not those either believe or assert, who are resolved to defend a desperate cause!

Sun. 30.—John Jones (late a zealous Calvinist) preached for the first time at the Foundery. I trust he will never rest, till He who "died for all" hath "cleansed him from all unrighteousness."

Thur. December 4.—I mentioned to the society my design of giving physic to the poor. About thirty came the next day, and in three weeks about three hundred. This we continued for several years, till the number of patients still increasing, the expense was greater than we could bear: meantime, through the blessing of God, many who had been ill for months or years, were restored to perfect health.

Mon. 8.—This week I read the Collection of Tracts published by Mr. John Fresenius, one of the Ministers at Frankfort, concerning Count Zinzendorf and his people, commonly called Moravians. He writes both like a gentleman and a Christian; with mildness, good-nature, and good manners; and yet with all plainness of speech, so as to place their pride, guile, and various errors, in the clearest and strongest light.

Mon. 15.—Most of this week I spent at Lewisham in writing "Lessons for Children;" consisting of the most practical scriptures, with a very few short explanatory notes.

Sat. 20.—I had a visit from Mr. Bland, an accurate master of the Hebrew tongue; but how exceeding far from the judgment of Mr. Hutchinson! He avers (and thinks he has demonstrated, in a tract on that head lately published) that both the vowel and accent points are absolutely essential

to the Hebrew language; and that they are far elder than Ezra, yea, coeval with the giving of the law on Mount Sinai.

Thursday, 25, was a day of great consolation.

Mon. 29.—I resumed my vegetable diet, (which I had now discontinued for several years,) and found it of use both to my soul and body; but after two years, a violent flux which seized me in Ireland obliged me to return to the use of animal food.

Wed. 31.—I heard an amazing instance of the providence of God. About six years ago, Mr. Jebner (as he related it himself) and all his family, being eight persons, were in bed, between ten and eleven at night. On a sudden he heard a great crack, and the house instantly fell, all at once, from the top to the bottom. They were all buried in the ruins. Abundance of people gathered together, and in two or three hours dug them out. The beds in which they had lain were mashed in pieces, as was all the furniture of the house; but neither man, woman, nor child was killed or hurt: only he had a little scratch on his hand.

Sat. JANUARY 3, 1747.—I called upon poor Mr. C., who once largely "tasted of the good word, and the powers of the world to come." I found him very loving, and very drunk; as he commonly is, day and night. But I could fix nothing upon him. "He may fall foully, but not finally!"

Sun. 11.—In the evening I rode to Brentford; the next day to Newbury; and, *Tuesday*, 13, to the Devizes. The town was in an uproar from end to end, as if the French were just entering; and abundance of swelling words we heard, oaths, curses, and threatenings. The most active man in stirring up the people, we were informed, was Mr. J., the C. He had been indefatigable in the work, going all the day from house to house. He had also been at the pains of setting up an advertisement in the most public places of the town, of "An Obnubilative, Pantomime Entertainment, to be exhibited at Mr. Clark's;" (where I was to preach;) the latter part of it contained a kind of *double entendre*, which a modest person cannot well repeat. I began preaching at seven, on "the grace of our Lord Jesus Christ." Many of the mob came in, listened a little, and stood still. No one opened his mouth, but attention sat on the face of every hearer.

Wed. 14.—I rode on to Bristol, and spent a week in great peace. *Thursday*, 22. About half-hour after twelve I took horse for Wick, where I had appointed to preach at three. I was riding by the wall through St. Nicholas-gate (my

horse having been brought to the house where I dined) just as a cart turned short from St. Nicholas-street, and came swiftly down the hill. There was just room to pass between the wheel of it and the wall; but that space was taken up by the carman. I called to him to go back, or I must ride over him; but the man, as if deaf, walked straight forward. This obliged me to hold back my horse. In the mean time the shaft of the cart came full against his shoulder with such a shock as beat him to the ground. He shot me forward over his head, as an arrow out of a bow, where I lay, with my arms and legs, I know not how, stretched out in a line close to the wall. The wheel ran by, close to my side, but only dirted my clothes. I found no flutter of spirit, but the same composure as if I had been sitting in my study. When the cart was gone, I rose. Abundance of people gathered round, till a gentleman desired me to step into his shop. After cleaning myself a little, I took horse again, and was at Wick by the time appointed.

I returned to Bristol (where the report of my being killed had spread far and wide) time enough to praise God in the great congregation, and to preach on, "Thou, Lord, shalt save both man and beast." My shoulders, and hands, and side, and both my legs, were a little bruised; my knees something more; my right thigh the most, which made it a little difficult to me to walk; but some warm treacle took away all the pain in an hour, and the lameness in a day or two.

After visiting the little societies in Somersetshire and Wiltshire, on *Thursday*, 29, I preached at Bearfield in my way, and thence rode on to the Devizes. I found much pains had been taken again to raise a mob: but it was lost labour; all that could be mustered were a few straggling soldiers, and forty or fifty boys. Notwithstanding these, I preached in great peace, on, "All have sinned and come short of the glory of God." In the morning, *Friday*, 30, I explained and applied, "He healeth them that are broken in heart." We then took horse, in the midst of a quiet, civil multitude, and the next afternoon came to London.

Mon. February 2.—I began examining the classes. Having desired the Leaders, such as had leisure, to give me a short account, in writing, of those under their care, among many others, I received the following note:—

"Dear Sir,

"I hope my class are bending one way. K. T., A. G., A. S., M. S., M. R., E. L., and S. S., seem to retain their confidence in the Lord. W. R., L. R., S. R., H. B., I. B.,

the elder, and A. B., seem to be shut up in a fog, and are not able to get out on any side. They are very dead, and yet very sore. Nothing seems to do them any good, unless it be smooth as oil, and yet sharp as a razor.

"M. S., M. Q., E. E., E. B., M. H., F. B., M. S., J. B., and J. B., the younger, seem to be in earnest, seeking the Lord. J. T., M. H., appear to have a desire, and to be widely seeking something.

"It seems to me, we all want advice that is plain and cutting, awakening and shaking, and hastening us, like that of the angel, 'Escape for thy life: look not behind thee; neither tarry thou in all the plain.' I find the Lord often waking me as with thunder. Yet I find a spirit of stillness and lukewarmness to cleave to me like the skin of my flesh. The Lord shows me at times how insensibly it steals upon me; and makes me tremble, because I have not been fearing always. May He give us to feel the true state of our souls! Which, I hope, will ever be the prayer of

"Your unworthy son in the Gospel,

"JOHN HAGUE."

Ye who loved and profited by this man of God, when he was alive, hear what, "being dead, he yet speaketh."

Tues. 10.—My brother returned from the north, and I prepared to supply his place there. *Sunday*, 15. I was very weak and faint; but on *Monday*, 16, I rose soon after three, lively and strong, and found all my complaints were fled away like a dream.

I was wondering, the day before, at the mildness of the weather; such as seldom attends me in my journeys. But my wonder now ceased: the wind was turned full north, and blew so exceeding hard and keen, that when we came to Hatfield, neither my companions nor I had much use of our hands or feet. After resting an hour, we bore up again through the wind and snow, which drove full in our faces. But this was only a squall. In Baldock-field the storm began in earnest. The large hail drove so vehemently in our faces, that we could not see, nor hardly breathe. However, before two o'clock we reached Baldock, where one met and conducted us safe to Potten.

About six I preached to a serious congregation. *Tuesday*, 17. We set out as soon as it was well light; but it was really hard work to get forward; for the frost would not well bear or break; and the untracked snow covering all the roads, we had much ado to keep our horses on their feet. Meantime the wind rose higher and higher, till it was ready

to overturn both man and beast. However, after a short bait at Bugden, we pushed on, and were met in the middle of an open field with so violent a storm of rain and hail, as we had not had before. It drove through our coats, great and small, boots, and every thing, and yet froze as it fell, even upon our eye-brows; so that we had scarce either strength or motion left, when we came into our inn at Stilton.

We now gave up our hopes of reaching Grantham, the snow falling faster and faster. However, we took the advantage of a fair blast to set out, and made the best of our way to Stamford-heath. But here a new difficulty arose, from the snow lying in large drifts. Sometimes horse and man were well nigh swallowed up. Yet in less than an hour we were brought safe to Stamford. Being willing to get as far as we could, we made but a short stop here; and about sunset came, cold and weary, yet well, to a little town called Brig-casterton.

Wed. 18.—Our servant came up and said, "Sir, there is no travelling to-day. Such a quantity of snow has fallen in the night, that the roads are quite filled up." I told him, "At least we can walk twenty miles a day, with our horses in our hands." So in the name of God we set out. The north-east wind was piercing as a sword, and had driven the snow into such uneven heaps, that the main road was unpassable. However, we kept on, a-foot or on horseback, till we came to the White Lion at Grantham.

Some from Grimsby had appointed to meet us here; but not hearing any thing of them, (for they were at another house, by mistake,) after an hour's rest, we set out straight for Epworth. On the road we overtook a Clergyman and his servant; but the tooth-ache quite shut my mouth. We reached Newark about five. Soon after we were set down, another Clergyman came and inquired for our fellow-traveller. It was not long before we engaged in close conversation. He told me, some of our Preachers had frequently preached in his parish; and his judgment was, 1. That their preaching at Hunslet had done some good, but more harm. Because, 2. Those who attended it had only turned from one wickedness to another; they had only exchanged Sabbath-breaking, swearing, or drunkenness, for slandering, backbiting, and evil-speaking: and, 3. Those who did not attend it were provoked hereby to return evil for evil: so that the former were, in effect, no better, the latter worse, than before.

The same objection (in substance) has been made in most other parts of England. It therefore deserves a serious

answer, which will equally hold in all places. Whether then we speak of Hunslet, Leeds, Bristol, or London, it is allowed, 1. That our preaching has done some good; common swearers, Sabbath-breakers, drunkards, thieves, fornicators, having been reclaimed from those outward sins. But it is affirmed, 2. That it has done more harm; the persons so reclaimed only changing one wickedness for another; and their neighbours being so provoked thereby, as to become worse than they were before.

"Those who have left their outward sins," you affirm, "have only changed drunkenness or Sabbath-breaking for backbiting and evil-speaking." I answer, If you affirm this of them all, it is notoriously false. Many we can name who left cursing, swearing, and backbiting, drunkenness, and evil-speaking, all together; and who are to this day just as fearful of slandering, as they are of cursing or swearing. And if some are not yet enough aware of this snare of the devil, we may hope they will be ere long. Meantime, see that you bless God for what He has done; and pray that He would deliver them from this death also.

You affirm, farther, that "their neighbours are provoked hereby to return evil for evil; and so, while the former are no better, the latter are worse, than they were before."

I answer, 1. These are worse than they were before: but why? Because they do fresh "despite to the Spirit of grace;" because they despise that long-suffering love of God, which would lead them (as it does their neighbours) to repentance. And in laying the blame of this on those who will no longer run with them to the same excess of riot, they only fulfil the Scriptures, and fill up the measure of their own iniquity.

I answer, 2. There is still no proportion at all between the good on the one hand, and the harm on the other: for they who reject the goodness of God were servants of the devil before, and they are but servants of the devil still. But they who accept it are brought from the power of Satan to serve the living and true God.

Thur. 19.—The frost was not so sharp, so that we had little difficulty till we came to Haxey-car; but here the ice which covered the dikes, and great part of the common, would not bear, nor readily break; nor did we know (there being no track of man or beast) what parts of the dikes were fordable. However, we committed ourselves to God, and went on. We hit all our fords exactly; and, without any fall, or considerable hinderance, came to Epworth in two hours, full as well as when we left London.

Sun. 22.—I preached at five and at eight in the room; after evening prayers, at the cross. I suppose most of the grown people in the town were present. A poor drunkard made a noise for some time, till Mr. Maw (the chief gentleman of the town) took him in hand and quieted him at once.

Mon. 23.—Leaving Mr. Meyrick here, I set out with Mr. Larwood and a friend from Grimsby. At two I preached at Laseby in the way, to a quiet and serious congregation. We reached Grimsby by five, and spoke to as many of the society as could conveniently come at that tim . About seven I would have preached to a very large audience, but a young gentleman, with his companions, quite drowned my voice, till a poor woman took up the cause, and, by reciting a few passages of his life, wittily and keenly enough, turned the laugh of all his companions full upon him. He could not stand it; but hastened away. When he was gone, I went on with little interruption.

Tues. 24.—I wrote a few lines to Mr. C., giving him an account of his kinsman's behaviour. He obliged him to come straight to me and ask my pardon. Since that time we have had no disturbance at Grimsby.

At noon I examined the little society at Tetney. I have not seen such another in England. In the class-paper (which gives an account of the contribution for the poor) I observed one gave eight-pence, often ten-pence, a week; another, thirteen, fifteen, or eighteen pence; another, sometimes one, sometimes two shillings. I asked Micah Elmoor, the Leader,(an Israelite indeed, who now rests from his labour,) "How is this? Are you the richest society in all England?" He answered, "I suppose not; but all of us who are single persons have agreed together, to give both ourselves and all we have to God: and we do it gladly; whereby we are able, from time to time, to entertain all the strangers that come to Tetney; who often have no food to eat, nor any friend to give them a lodging"

We came to Hainton soon after sun-set. I never before saw so large a congregation here. I declared to them all, (Protestants and Papists,) "the grace of our Lord Jesus Christ;" and they seemed to be, indeed, (as Homer says,) *επεα πτεροεντα*, "winged words," that flew as arrows from the hand of the Most High, to the heart of every hearer.

Wed. 25.—I had designed to go straight for Epworth, but W. Fenwick begged I would call on the little flock at Tealby. Mr. B., (he said,) the Minister of the place, had preached against them with the utmost bitterness, had

repelled them from the Lord's table, and zealously endeavoured to stir up the whole town against them. I called there about seven, and began to talk with two or three that were in the house where we alighted. Presently the house was full from end to end. I stood up and declared, "By grace are ye saved through faith." Even at Hainton I did not find such a blessing as here. Surely this day was the scripture fulfilled, "If ye be reproached for the sake of Christ, happy are ye: for the Spirit of glory and of God resteth upon you."

About two in the afternoon I preached at Ferry, and in the evening at Epworth. *Thursday*, 26. I left them all in peace and love, and rode to Sykehouse, where William Shent met me, and one from Acomb. I preached at three and at seven; and we were not a little comforted.

Fri. 27.—Honest muddy M. B. conducted me to his house at Acomb. I now found out (which I could not comprehend before) what was the matter with him. He, and one or two more, since I saw them last, had been studying the profound Jacob Behmen. The event was, (as might easily have been foreseen,) he had utterly confounded their intellects, and filled them so full of sublime speculations, that they had left Scripture and common sense far behind.

I preached, at seven, on, "Repent ye, and believe the Gospel." The congregation, many of whom came from York, was surprisingly quiet. Though I used the utmost plainness of speech, several of York came again at five in the morning. After preaching, I spoke with a few who were desirous to join heart and hand together in seeking the kingdom of God.

Sat. 28.—I called at Shipton, on Mr. C., the Minister of Acomb, who had desired to see me; and, after half an hour both agreeably and usefully spent, rode on to Thirsk.

Here I rejoiced with T. Brooke and his wife, lights shining in a dark place. God has lately added to them a third; one formerly famous for all manner of wickedness, who was cut to the heart while Mr. Brooke was talking to him, and went down to his house justified. This had struck the whole town; so that when I went down, about five, to preach in a vacant house, it was quickly filled within and without, the Justice being one of the congregation. In the morning, about six, I preached again to a congregation more numerous than before; nor did any man open his mouth, either at the time of preaching, or while I walked through the town; unless it were to bid me God-speed, or to inquire when I would come again.

Sun. MARCH 1.—I came to Osmotherley about ten o'clock, just as the Minister (who lives some miles off) came into town. I sent my service to him, and told him, if he pleased, I would assist him, either by reading prayers or preaching. On receiving the message, he came to me immediately; and said, he would willingly accept of my assistance. As we walked to church he said, "Perhaps it would fatigue you too much, to read prayers and preach too." I told him, no; I would choose it, if he pleased; which I did accordingly. After service was ended, Mr. D. said "Sir, I am sorry I have not an house here to entertain you. Pray let me know whenever you come this way." Several asking, where I would preach in the afternoon, one went to Mr. D. again, and asked, if he was willing I should preach in the church. He said, "Yes, whenever Mr. Wesley pleases." We had a large congregation at three o'clock. Those who in time past had been the most bitter gainsayers, seemed now to be melted into love. All were convinced we are no Papists. How wisely does God order all things in their season!

Mon. 2.—I rode to Newcastle. The next day, I met the Stewards, men who have approved themselves in all things. They are of one heart and of one mind. I found all in the house of the same spirit; pouring out their souls to God many times in a day together, and breathing nothing but love and brotherly kindness.

Wed. 4.—(Being *Ash-Wednesday.*) I spent some hours in reading "The Exhortations of Ephrem Syrus." Surely never did any man, since David, give us such a picture of a broken and contrite heart.

This week I read over with some young men, a compendium of Rhetoric, and a system of Ethics. I see not, why a man of tolerable understanding may not learn in six months' time more of solid philosophy than is commonly learned at Oxford in four (perhaps seven) years.

Sun. 8.—I preached at Gateshead, and declared the lovingkindness of the Lord. In the evening, observing abundance of strangers at the room, I changed my voice, and applied those terrible words: "I have overthrown some of you as I overthrew Sodom and Gomorrah, and the rest of you were as brands plucked out of the burning; yet have ye not turned unto me, saith the Lord."

On *Monday*, *Tuesday*, and *Thursday*, I examined the classes. I had been often told, it was impossible for me to distinguish the precious from the vile, without the miraculous discernment of spirits. But I now saw, more clearly than ever, that this might be done, and without much difficulty,

supposing only two things: first, courage and steadiness in the examiner; secondly, common sense and common honesty in the Leader of each class. I visit, for instance, the class in the Close, of which Robert Peacock is Leader. I ask, "Does this and this person in your class live in drunkenness or any outward sin? Does he go to church, and use the other means of grace? Does he meet you as often as he has opportunity?" Now, if Robert Peacock has common sense, he can answer these questions truly; and if he has common honesty, he will. And if not, some other in the class has both, and can and will answer for him. Where is the difficulty then of finding out if there be any disorderly walker in this class, and, consequently, in any other? The question is not concerning the heart, but the life. And the general tenor of this, I do not say cannot be known, but cannot be hid without a miracle.

Where then is the need of any miraculous discernment in order to purge one of those societies? Nay, where is the use of it? For if I had that discernment, I am to pass sentence only *ex allegatis et probatis*;* not according to what I miraculously discern, but according to what is proved in the face of the sun.

The society, which the first year consisted of above eight hundred members, is now reduced to four hundred. But, according to the old proverb, the half is more than the whole. We shall not be ashamed of any of these, when we speak with our enemies in the gate.

Fri. 13.—I found Mr. P. and I. almost discouraged at the doctrine of absolute and connotative nouns. I wonder any one has patience to learn logic, but those who do it on a principle of conscience; unless he learns it as three in four of the young gentlemen in the Universities do: that is, goes about it and about it, without understanding one word of the matter.

In some of the following days I snatched a few hours to read "The History of the Puritans." I stand in amaze: first, at the execrable spirit of persecution which drove those venerable men out of the Church, and with which Queen Elizabeth's Clergy were as deeply tinctured as ever Queen Mary's were; secondly, at the weakness of those holy Confessors, many of whom spent so much of their time and strength in disputing about surplices and hoods, or kneeling at the Lord's supper.

Thur. 19.—I considered, "What would I do now, if I was sure I had but two days to live?" All outward things

* From things alleged and proved.—EDIT.

are settled to my wish; the houses at Bristol, Kingswood, and Newcastle are safe; the deeds whereby they are conveyed to the Trustees took place on the 5th instant; my will is made; what have I more to do, but to commend my soul to my merciful and faithful Creator?

Some days I spent in every week in examining the societies round Newcastle. And great cause I found to rejoice over them.

Tues. 24.—I rode to Blanchland, about twenty miles from Newcastle. The rough mountains round about were still white with snow. In the midst of them is a small winding valley, through which the Derwent runs. On the edge of this the little town stands, which is indeed little more than a heap of ruins. There seems to have been a large cathedral church, by the vast walls which still remain. I stood in the churchyard, under one side of the building, upon a large tomb-stone, round which, while I was at prayers all the congregation kneeled down on the grass. They were gathered out of the lead-mines from all parts; many from Allandale, six miles off. A row of little children sat under the opposite wall, all quiet and still. The whole congregation drank in every word with such earnestness in their looks, I could not but hope that God will make this wilderness sing for joy.

In the evening I came back to Newlands, where also John Brown has gathered a society. O, what may not a man of small natural talents do, if he be full of faith and love!

Sun. 29.—After preaching at South-Biddick at five, I hastened to Sunderland, where I preached at eight, and again at two, in the main street, to a Kennington-Common congregation. I admire the spirit of this people. From the first day I preached here to this hour, I have not seen a man behave indecently. Those who did not approve, quietly went away.

Mon. 30.—I had leisure to reflect on the strange case of Francis Coxon, who was at first the grand support of the society at Biddick. But after a time he grew weary of well-doing; complaining, that it took up too much of his time. He then began to search after curious knowledge, and to converse with those who were like-minded. The world observed it, and courted his company again. Now he was not so precise; his school was filled with children; many flowed in, and he said, "Soul, take thy ease for many years." He came to Newcastle with John Reah the Saturday after I came; but had no leisure to call upon me. At night they set out homeward. He was walking a little before his

companion, about three miles from Newcastle, in a way he knew as well as his own house-floor, when John heard him fall, and asked, "What is the matter?" He answered, "God has overtaken me; I am fallen into the quarry, and have broke my leg." John ran to some houses that were near, and, having procured help, carried him thither. Thence he was removed to another house, and a Surgeon sent for, who came immediately. He soon recovered his spirits, and asked how long it would be before he could be in his school again; and on Sunday, Monday, and Tuesday was full of the world, nor was God in all his thoughts. On Wednesday, the Surgeon told him honestly, he thought he could not live. Then he awoke out of sleep. The snares of death came about him, the pains of hell overtook him. He continued all Thursday and Friday in the lowest pit, in a place of darkness and in the deep; warning all to beware of drawing back unto perdition, and calling upon God with strong cries and tears. On Sunday he found a little dawning of hope; this gradually increased all the day. On Monday he knew God had healed his backsliding, and sorrow and sighing fled away. He continued all day in fervent prayer, mingled with praise and strong thanksgiving. "This night," said he, "will be a glorious night to me; my warfare is accomplished; my sin is pardoned." Then he broke out again into vehement prayer. About eight he left off speaking; and soon after, without any struggle or groan, gave up his soul to God.

Wed. April 1.—I rode to Winlinton-Mills, a place famous above many, and called the rebels to lay down their arms, and be reconciled to God through his Son. I saw neither old nor young that behaved amiss; for the dread of the Lord was upon them.

Sun. 5.—We set out early, and about eight went out into the market-place at Hexham. A multitude of people soon ran together, the greater part mad as colts untamed. Many had promised to do mighty things. But the bridle was in their teeth. I cried aloud, "Let the wicked forsake his way, and the unrighteous man his thoughts." They felt the sharpness of the two-edged sword, and sunk into seriousness on every side: insomuch that I heard not one unkind or uncivil word, till we left them standing, and staring one at another. At one I preached at Horsley; and about five in the evening at Newcastle.

Mon. 6.—Having been informed, there were many large collieries three or four miles north or north-west from Durham, I rode to a village called Renton, in the midst of them, and proclaimed, "The Lord God, gracious and merci-

ful." Abundance of people gave earnest heed to every word which was spoken; kneeled down when I prayed, sung (after their manner) when I sung, and crowded into the house where I went in; crying out, one and all, "A, they were only too long a-coming! Why did they not come sooner?"

Tues. 7.—Finding the people about Dent's-hole were grown dead and cold, I preached there at twelve o'clock; if haply it might please God yet again to breathe on the dry bones that they might live.

Wed. 8.—I found the congregation at Blanchland abundantly increased. I preached in the evening at Spen, and the next day, at noon, to a serious congregation at Winlinton-mills: a gentleman who had talked of making a disturbance, finding not one man to second him.

Fri. 10.—Having settled all the societies in the country, I began examining that of Newcastle again. It was my particular concern to remove, if possible, every hinderance of brotherly love. And one odd one I found creeping in upon us, which had already occasioned much evil; namely, a fancy, that we must not justify ourselves. (Some of the spawn of Mystic divinity.) Just contrary to the scriptural injunction, "Be ready to give a reason of the hope that is in you." For want of doing this in time, some offences were now grown incurable. I found it needful, therefore, to tear up this by the roots; to explain this duty from the foundation, and to require all who desired to remain with us to justify themselves, whenever they were blamed unjustly; and not to swallow up both peace and love in their voluntary humility.

Sat. 11.—I preached at Biddick at noon; at Pictery, (two miles west of Biddick,) by Mr. M.'s invitation, in the afternoon; and in the evening at Newcastle.

Sun. 12.—I preached at Gateshead in the morning; at Swalwell about two; and at the room in the evening. I scarce ever heard so fine a defence of a weak cause, as was Mr. S.'s sermon in the morning; wherein he laboured much to prove the unlawfulness of laymen's preaching; but with such tenderness and good-nature, that I almost wished the sermon were printed, for a pattern to all polemical writers.

April 19.—(Being *Easter-Day.*) I preached in Gateshead for the last time; afterwards at Swalwell, and at Newcastle in the evening. I could gladly have spent six weeks more in these parts; but my time being now expired, I preached my farewell sermon at five. On *Monday*, 20, a great part of the congregation (which filled the room) were some of the finest people I had ever seen there. Surely God

is working a new thing in the earth. Even to the rich is the Gospel preached! And there are of these also who have ears to hear, and hearts to receive, the truth as it is in Jesus.

About nine I preached to a large congregation at Renton, and before six reached Osmotherley. Finding Mr. D. (as I expected) had been vehemently attacked by the neighbouring Clergy and gentry, that he might be exposed to no farther difficulty on my account, I did not claim his promise, but preached on a tomb-stone near the church, on, "The Lord is risen indeed." How wisely does God order all things! Some will not hear even the word of God out of a church. for the sake of these we are often permitted to preach in a church. Others will not hear it in a church: for their sakes we are often compelled to preach in the highways.

Here John Nelson met me. On Thursday, Friday, and Saturday, he had preached at Acomb, and the neighbouring places: on Good-Friday, in particular, on Heworth-Moor, to a large and quiet congregation. On Easter-Sunday, at eight, he preached there again, to a large number of serious hearers. Towards the close of his discourse, a mob came from York, hired and headed by some (miscalled) gentlemen. They stood still, till an eminent Papist cried out, "Why do not you knock the dog's brains out?" On which they immediately began throwing all that came to hand, so that the congregation was quickly dispersed. John spoke a few words, and walked towards York. They followed with showers of bricks and stones; one of which struck him on the shoulder, one on the back, and, a little before he came to the city, part of a brick hit him on the back part of the head, and felled him to the ground. When he came to himself, two of Acomb lifted him up, and led him forward between them. The gentlemen followed, throwing as before, till he came to the city-gate, near which lived an honest tradesman, who took him by the arm, and pulled him into his house. Some of the rioters swore they would break all his windows, if he did not turn him out. But he told them resolutely, "I will not; and let any of you touch my house at your peril: I shall make you remember it as long as you live." On this they thought good to retire.

After a Surgeon had dressed the wound in his head, John went softly on to Acomb. About five he went out, in order to preach, and began singing an hymn. Before it was ended, the same gentlemen came in a coach from York, with a numerous attendance. They threw clods and stones so fast on every side, that the congregation soon dispersed

John walked down into a little ground, not far from Thomas Slaton's house. Two men quickly followed, one of whom swore desperately he would have his life. And he seemed to be in good earnest. He struck him several times, with all his force, on the head and breast; and at length threw him down, and stamped upon him, till he left him for dead. But, by the mercy of God, being carried into an house, he soon came to himself; and after a night's rest, was so recovered, that he was able to ride to Osmotherley.

Tues. 21.—I called at Thirsk; but, finding the town full of holiday folks, drinking, cursing, swearing, and cock-fighting, I did not stop at all, but rode on to Boroughbridge, and in the afternoon to Leeds.

Wed. 22.—I spent an hour with Mr. M., and pressed him to make good his assertion, that our preaching had done more harm than good. This he did not choose to pursue; but enlarged on the harm it might occasion in succeeding generations. I cannot see the force of this argument. I dare not neglect the doing certain, present good, for fear of some probable ill consequences in the succeeding century.

Thur. 23.—I preached at Morley and Birstal; on *Friday*, at Birstal and Leeds; on *Saturday*, at Oulton and Armley.

Sun. 26.—I met the Leeds society at five; preached at seven, on, "The Spirit and the bride say, Come;" and at one, to an unwieldy multitude, several hundreds of whom soon went away, it being impossible for them to hear. Such another congregation I had at Birstal; yet here I believe my voice reached all that were present.

Mon. 27.—I preached at Birstal, at Wibsey-Moor, and at Bradford, and regulated the societies.

Tues. 28.—One of Pudsey would take no denial; so I promised to preach there at eight o'clock. Coming before the hour, we walked to the new house of the Germans. It stands on the side of a hill, commanding all the vale beneath, and the opposite hill. The front is exceeding grand, though plain, being faced with fine, smooth, white stone. The Germans suppose it will cost, by that time it is finished, about three thousand pounds: it is well if it be not nearer ten. But that is no concern to the English Brethren; for they are told, (and potently believe,) that "all the money will come from beyond sea."

I preached at eight at the place appointed, and thence rode to Dewsbury, where I was to preach at noon. But first I called on the Minister, Mr. Robson; and in an acceptable time. Abundance of little offences had arisen, and been carefully magnified by those who sought such occasions.

But we both spoke our minds without reserve; and the snare was presently broken.

After sermon, Mr. R., having sent a note to desire I would call upon him again, I went, and passed such an hour as I have not had since I left London. We did not part without tears. Who knows how great a work God can work in a short time?

Wed. 29.—I preached at Hightown at one; and at Birstal in the evening.

Thur. 30.—I rode to Keighley. The ten persons I joined here are increased to above an hundred. And above a third of them can rejoice in God, and walk as becomes the Gospel.

Fri. MAY 1.—I read prayers and preached in Haworth church, to a numerous congregation. In the evening I preached near Skircoat-green, and baptized Eliz. K., late a Quaker.

Sat. 2.—I preached at Halifax, to a civil, senseless congregation; at noon at Gildersome; and in the evening at Armley.

Sun. 3.—At one I preached to a vast congregation at Hunslet; and, about five, to a still larger at Birstal. I preached on, "All things are ready; come to the marriage." And some, I trust, were "compelled" to "come in."

Mon. 4.—At his earnest request, I began examining those that are called W. D.'s societies. At three I preached at Great-Harding; in the evening at Roughlee, where there was a large society. But since the men of smooth tongue broke in upon them, they are every man afraid of his brother: half of them ringing continually in the ears of the rest, "No works, no law, no bondage." However, we gathered above forty of the scattered sheep, who are still minded to stand in the old paths.

Tues. 5.—I preached at Roughlee at five; about eleven at Hinden, and about three at Widdap, a little village in the midst of huge, barren mountains, where also there was a society. But Mr. B. had effectually dispersed them, so that I found but three members left.

We rode thence about five miles to Stonesey-gate, which lies in a far more fruitful country. Here was a larger congregation at six o'clock than I had seen since my leaving Birstal. They filled both the yard and the road to a considerable distance, and many were seated on a long wall adjoining, which, being built of loose stones, in the middle of the sermon, all fell down at once. I never saw, heard, nor read of such a thing before. The whole wall, and the

persons sitting upon it, sunk down together, none of them screaming out, and very few altering their posture: and not one was hurt at all; but they appeared sitting at the bottom just as they sat at the top. Nor was there any interruption either of my speaking, or of the attention of the hearers.

Wed. 6.—I rode to Shore, four miles south from Stonesey, lying about half way down an huge steep mountain. Here I preached at twelve to a loving, simple-hearted people. We then climbed up to Todmorden-edge, the brow of a long chain of mountains, where I called a serious people to "repent and believe the Gospel."

Thur. 7.—We left the mountains, and came down to the fruitful valley of Rosendale. Here I preached to a large congregation of wild men; but it pleased God to hold them in chains. So that even when I had done, none offered any rudeness, but all went quietly away.

We came to Manchester between one and two. I had no thought of preaching here, till I was informed, John Nelson had given public notice, that I would preach at one o'clock. I was now in a great strait. Their house would not contain a tenth part of the people; and how the unbroken spirits of so large a town would endure preaching in the street, I knew not. Besides that, having rode a swift trot for several hours, and in so sultry a day, I was both faint and weary. But after considering, that I was not going a warfare at my own cost, I walked straight to Salford-cross. A numberless crowd of people partly ran before, partly followed after me. I thought it best not to sing, but, looking round, asked abruptly, "Why do you look as if you had never seen me before? Many of you have seen me in the neighbouring church, both preaching and administering the sacrament." I then began, "Seek ye the Lord while he may be found; call upon him while he is near." None interrupted at all, or made any disturbance, till, as I was drawing to a conclusion, a big man thrust in, with three or four more, and bade them bring out the engine. Our friends desired me to remove into a yard just by, which I did, and concluded in peace.

About six we reached Davy-hulme, five miles from Manchester, where I was much refreshed both in preaching and meeting the society. Their neighbours here used to disturb them much; but a Justice of peace, who feared God, granting them a warrant for the chief of the rioters, from that time they were in peace.

Fri. 8.—I preached at Oldfield-brow to a much larger congregation, though many of them had been hurt by doubt-

ful disputations. But they now began again to take root downward and bear fruit upward.

In the evening I preached at Booth-bank, among a quiet and loving people; but a famous Anabaptist Teacher, Joseph Pickup by name, had lately occasioned some disturbance among them. He had given them a particular account of a conference he had had with me on the road; what he said, and what I said; and how he had stopped my mouth with the Seventeenth Article. In the morning I told them the plain fact. I had overtook him on the road, and we rode half a bow-shot together, but did not exchange five sentences till we parted.

About noon I preached at Mr. Anderton's, near Northwich. Several of the gay and rich were there. I continued praying and talking with them till past two: we were then obliged to take horse for Astbury.

Here likewise I found an open door, though many fine people were of the congregation; but they behaved as people fearing God; as seriously as the poor ploughmen.

Sun. 10.—I preached at Astbury at five; and at seven proclaimed at Congleton-cross, Jesus Christ, our "wisdom, and righteousness, and sanctification, and redemption." It rained most of the time that I was speaking; but that did not hinder abundance of people from quietly attending. Between twelve and one I preached near Macclesfield, and in the evening at Woodly-green.

Mon. 11.—I preached at noon about a mile from Ashton, and in the evening at Stayley-hall. *Tuesday*, 12. I rode to Bongs, and explained to a serious people the parable of the Prodigal Son. In the evening I exhorted them at Chinley, "earnestly to contend for the faith once delivered to the saints."

Wed. 13.—I preached at noon in the High-peak, and in the evening at Sheffield. *Thursday*, 14. I rode to Barley-hall. As soon as I had done preaching, William Shent told me he was just come from Leeds, where he had left Mr. Perronet in a high fever. I had no time to spare: however, at three in the morning, on *Friday*, 15, I set out, and between seven and eight came to Leeds. By the blessing of God, he recovered from that hour.

Being willing to redeem the time, I preached at noon, and then hastened back to Barley-hall, where I preached at seven, on, "Glorify God in your body and in your spirit, which are God's."

Sat. 16.—I spent an hour or two at Nottingham, and then rode on to Markfield. At eight I preached. The

church was pretty well filled, and God gave a blessing with his word.

Sun. 17.—Desiring to improve the time we had, I preached at eleven in the morning, and in the evening. *Monday*, 18. I rode to Wednesbury; and, after two or three days spent there and at Birmingham, on *Thursday*, 21, came to London.

Sun. 31.—I preached at seven in Moorfields to a large and well-behaved congregation. Mr. Bateman desired me to preach a charity-sermon at his church, St. Bartholomew the Great, in the afternoon: but it was with much difficulty that I got in; not only the church itself, but all the entrances to it, being so thronged with people ready to tread upon one another. The great noise made me afraid at first, that my labour would be in vain; but that fear was soon over; for all was still, as soon as the service began. I hope God gave us this day a token for good. If he will work, who shall stay his hand?

Thur. JUNE 4.—I reduced the sixteen Stewards to seven; to whom were given the following instructions:—

"1. You are to be men full of the Holy Ghost and wisdom, that you may do all things in a manner acceptable to God.

"2. You are to be present every Tuesday and Thursday morning, in order to transact the temporal affairs of the society.

"3. You are to begin and end every meeting with earnest prayer unto God, for a blessing on all your undertakings.

"4. You are to produce your accounts the first Tuesday in every month, that they may be transcribed into the ledger.

"5. You are to take it in turn, month by month, to be Chairman. The Chairman is to see, that all the rules be punctually observed, and immediately to check him who breaks any of them.

"6. You are to do nothing without the consent of the Minister, either actually had, or reasonably presumed.

"7. You are to consider, whenever you meet, 'God is here.' Therefore, be deeply serious: utter no trifling word: speak as in his presence, and to the glory of his great name.

"8. When anything is debated, let one at once stand up and speak, the rest giving attention. And let him speak just loud enough to be heard, in love and in the spirit of meekness

"9. You are continually to pray and endeavour that a holy harmony of soul may in all things subsist among you;

that in every step you may 'keep the unity of the Spirit, in the bond of peace.'

"10. In all debates, you are to watch over your spirits; avoiding, as fire, all clamour and contention; being 'swift to hear, slow to speak;' in honour, every man preferring another before himself.

"11. If you cannot relieve, do not grieve the poor: give them soft words, if nothing else: abstain from either sour looks, or harsh words. Let them be glad to come, even though they should go empty away. Put yourself in the place of every poor man; and deal with him as you would God should deal with you.

"These instructions, we whose names are under-written (being the present Stewards of the society at London) do heartily receive, and earnestly desire to conform to. In witness whereof we have set our hands.

"N.B. If any Steward shall break any of the preceding rules, after having been thrice admonished by the Chairman, (whereof notice is to be immediately given the Minister,) he is no longer Steward."

Sat. 6.—I appointed to speak with those who had applied to us on a physical account. I found there had been about six hundred in about six months. More than three hundred of these came twice or thrice, and we saw no more of them. About twenty of those who had constantly attended, did not seem to be either better or worse. Above two hundred were sensibly better; and fifty-one throughly cured. The entire expense, from the beginning till this time, was about thirty pounds.

Sun. 14.—I preached at St. Bartholomew's again. I admire the behaviour of this people; none betrays either lightness or inattention. Surely all the seed sown here will not be lost!

Mon. 15.—Our Conference began, and ended on *Saturday*, 20. The Minutes of all that passed therein were some time after transcribed and published.

Sun. 21.—I preached once more at St. Bartholomew's, on the Gospel for the day, the story of Dives and Lazarus. I was constrained to speak very plain and strong words. But God gave the audience ears to hear; so that they appeared as far from anger on the one hand, as from sleepiness on the other.

After preaching at the chapel in the afternoon, I set out for Brentford with Robert Swindells. The next day we reached Marlborough; where one in the room beneath us was swearing desperately. Mr. Swindells stepped down, and

put into his hand the paper entitled, "Swear not at all." He thanked him, and promised to swear no more. And he did not while he was in the house.

Tues. 23.—We took horse at three, breakfasted at Chippenham, and dined at Kingswood; whence I walked to Bristol. About seven I went to the Old-orchard, where were rich and poor, a great multitude. We had a solemn and a joyful hour. Surely these fields are white unto the harvest!

Wed. 24.—We rode to Beercrocomb, hoping to reach Tavistock the next day. So we set out at three. The rain began at four. We reached Colestock, dropping wet, before seven. The rain ceased while we were in the house, but began when we took horse, and attended us all the way to Exeter. While we stayed here to dry our clothes, I took the opportunity of writing "A Word to a Freeholder." Soon after three we set out: but it was near eight before we could reach Oakhampton.

Fri. 26.—We came to Tavistock before noon; but it being market-day, I did not preach till five in the evening. The rain began almost as soon as we began singing, and drove many out of the field. After preaching (leaving Mr. Swindells there) I went on for Plymouth-dock.

Within two miles of Plymouth, one overtook and informed us, that, the night before, all the Dock was in an uproar; and a constable, endeavouring to keep the peace, was beaten and much hurt. As we were entering the Dock, one met us, and desired we would go the back-way: "For," said he, "there are thousands of people waiting about Mr. Hide's door." We rode up straight into the midst of them. They saluted us with three huzzas; after which I alighted, took several of them by the hand, and began to talk with them. I would gladly have passed an hour among them; and believe, if I had, there had been an end of the riot. But the day being far spent, (for it was past nine o'clock,) I was persuaded to go in. The mob then recovered their spirits, and fought valiantly with the doors and windows: but about ten they were weary, and went every man to his own home.

Sat. 27.—I preached at four, and then spoke severally to part of the society. As yet I have found only one person among them who knew the love of God, before my brother came. No wonder the devil was so still; for his goods were in peace.

About six in the evening, I went to the place where I preached the last year. A little before we had ended the

hymn, came the Lieutenant, a famous man, with his retinue of soldiers, drummers, and mob. When the drums ceased, a gentleman barber began to speak: but his voice was quickly drowned in the shouts of the multitude, who grew fiercer and fiercer, as their numbers increased. After waiting about a quarter of an hour, perceiving the violence of the rabble still increasing, I walked down into the thickest of them, and took the captain of the mob by the hand. He immediately said, "Sir, I will see you safe home. Sir, no man shall touch you. Gentlemen, stand off: give back. I will knock the first man down that touches him." We walked on in great peace; my conductor every now and then stretching out his neck (he was a very tall man) and looking round, to see if any behaved rudely, till we came to Mr. Hide's door. We then parted in much love. I stayed in the street near half an hour after he was gone, talking with the people, who had now forgot their anger, and went away in high good humour.

Sun. 28.—I preached at five, on the Common, to a well-behaved, earnest congregation: and at eight near the room, on, "Seek ye the Lord, while he may be found." The congregation was much larger than before, and equally serious and attentive. At ten I went to church. Mr. Barlow preached an useful sermon, on, "God be merciful to me a sinner;" and a thundering one in the afternoon, on, "Where their worm dieth not, and the fire is not quenched."

At one I preached again near the room, from those words, in the Gospel for the day, "Come, for all things are ready." And the hearts of all that were round about seemed to bow down before the Lord. I designed to have preached on Stoke's-hill at five, but the rain would not permit. However, before six I went to the head of the town, where we had a large and venerable assembly. The fear of God seemed to spread itself over all, and they received what was spoken as the word of God. Yet once more he hath opened the door, that the Gospel may have free course here also.

Mon. 29.—I took horse between three and four, and reached Perranwell, three miles beyond Truro, about six. I preached to a very large congregation at seven; and the word was as the rain on the tender herb.

Tues. 30.—We came to St. Ives before Morning Prayers, and walked to church without so much as one huzza. How strangely has one year changed the scene in Cornwall! This is now a peaceable, nay, honourable station. They give us good words almost in every place. What have we done, that the world should be so civil to us?

Wed. JULY 1.—I spoke severally to all those who had votes in the ensuing election. I found them such as I desired. Not one would even eat or drink at the expense of him for whom he voted. Five guineas had been given to W. C., but he returned them immediately. T. M. positively refused to accept any thing. And when he heard that his mother had received money privately, he could not rest till she gave him the three guineas, which he instantly sent back.

Thursday, 2, was the day of election for Parliament-men. It was begun and ended without any hurry at all. I had a large congregation in the evening, among whom two or three roared for the disquietness of their heart: as did many at the meeting which followed; particularly those who had lost their first love.

Sat. 4.—About two I preached in the street at Redruth. The congregation was large, and deeply attentive: indeed there are now scarce any in the town (but gentlemen) who are not convinced of the truth.

At seven I preached at Stithians, and at five in the morning. *Sunday*, 5. We rode thence to St. Agnes. At two I preached to a large multitude of quiet hearers, many of whom seemed deeply affected. Yet soon after I had done, some began to divert themselves with throwing dirt and clods. Mr. Shepherd's horse was frighted at this; and as one of them stooped down, leaped clear over him. The man screamed amain; but finding himself not hurt, he and his comrades poured a shower of stones after him. Knowing nothing of the matter, I rode soon after through the midst of them; and none lifted up a hand or opened his mouth.

About half-hour after five I began at Gwennap. I was afraid my voice would not suffice for such an immense multitude. But my fear was groundless; as the evening was quite calm, and the people all attention.

It was more difficult to be heard in meeting the society, amidst the cries of those, on the one hand, who were pierced through as with a sword, and of those, on the other, who were filled with joy unspeakable.

Mon. 6.—I preached, about twelve, at Bray: but neither the house nor the yard would contain the congregation; and all were serious; the scoffers are vanished away. I scarce saw one in the county.

I preached in the evening at Camborne to an equally serious congregation. I looked about for John Rogers, the champion, who had so often sworn, I should never more preach in that parish. But it seems, he had given up

the cause, saying, "One may as well blow against the wind."

Tues. 7.—I preached at St. Ives; *Wednesday*, 8, at Sithney. On *Thursday* the Stewards of all the societies met. I now diligently inquired what Exhorters there were in each society; whether they had gifts meet for the work: whether their lives were eminently holy; and whether there appeared any fruit of their labour. I found, upon the whole, 1. That there were no less than eighteen Exhorters in the county. 2. That three of these had no gifts at all for the work, neither natural nor supernatural. 3. That a fourth had neither gifts nor grace; but was a dull, empty, self-conceited man. 4. That a fifth had considerable gifts, but had evidently made shipwreck of the grace of God. These therefore I determined immediately to set aside, and advise our societies not to hear them. 5. That J. B., A. L., and J. W. had gifts and grace, and had been much blessed in the work. Lastly, That the rest might be helpful when there was no Preacher in their own or the neighbouring societies, provided they would take no step without the advice of those who had more experience than themselves.

Fri. 10.—I preached at Gulval-cross, in the midway between Penzance and Marazion.

Sat. 11.—I examined the classes at St. Just, established and settled in the grace of God.

Sun. 12.—At five I preached at St. Just; at twelve, to the largest congregation I ever saw at Morva. I then went to church at Zennor; and when the service was ended, preached under the church-yard wall.

Hence I rode to Newlyn, a little town on the south sea, about a mile from Penzance. At five I walked to a rising ground, near the sea-shore, where was a smooth white sand to stand on. An immense multitude of people was gathered together; but their voice was as the roaring of the sea. I began to speak, and the noise died away: but before I had ended my prayer some poor wretches of Penzance began cursing and swearing, and thrusting the people off the bank. In two minutes I was thrown into the midst of them; when one of Newlyn, a bitter opposer till then, turned about, and swore, "None shall meddle with the man: I will lose my life first." Many others were of his mind: so I walked an hundred yards forward, and finished my sermon without any interruption.

Mon. 13.—I preached at Terdinny, in Buryan parish, where was a large and earnest congregation, notwithstanding the wonderful stories which they have frequently heard

related in the pulpit for certain truths. In the morning I wrote as follows :—

"Rev. Sir, *Terdinny, July* 14, 1747.

"I was exceedingly surprised when I was informed yesterday, of your affirming publicly in the church, in the face of a whole congregation, 'Now Wesley has sent down for an hundred pounds; and it must be raised directly. Nay, it is true.' O Sir, is this possible? Can it be, that you should be so totally void (I will not say of conscience, of religion, but) of good-nature, as to credit such a tale? and of good manners and common sense, as thus to repeat it?

"I must beg that you would either justify or retract this; (for it is a point of no small concern;) and that I may know what you propose to do, before I set out for London.

"I am, Reverend Sir,

"Your brother and servant, for Christ's sake"

But he never favoured me with an answer.

Sat. 25.—I was welcomed into Port-Isaac by more company than I expected. The man who had some time since headed the mob when they left Edward Grenfill for dead, had gathered all his troops, and received us as soon as we entered the first street. They all attended us to Mr. Scantlebury's door, who (Mr. T. informed me) desired I would lodge at his house. I knocked long at the door, but no one answered: at length, the master appeared,—an hoary, venerable old man. I asked, "Pray, is Mr. T. here?" He replied, "Mr. T. is not here. But, pray what may thy name be?" I answered, "My name is John Wesley." He said, "I have heard of thee." Perceiving that he had no more to say, I turned back to another house. The mob followed, hallooing and shouting; but none of them offered to strike, or even throw any thing. Only their captain, after some hard words, lifted up his stick at me once or twice. But one of his companions interposed. He then went quietly away.

After spending half an hour, we rode on to Camelford. We stopped at a friend's house near the town; and between four and five walked to Mr. M.'s, who had often desired that, if Mr. Wesley came, he would preach either in his house or bowling-green: but word came from the Mayor, while I was there, that if I did preach he would prosecute him. Finding no convenient place could be procured, we thought it best to go on to Mr. Bennet's. As I walked through the town, we had a large train to attend us. Only

one stone struck me on the shoulder. Fifty or a hundred waited upon us about half a mile: we then went on quietly to Tregear.

Sun. 26.—I preached at Tamerton church in the morning, Mary Week in the afternoon, and St. Gennis in the evening.

Mon. 27.—In the evening I preached in Tresmere church; and at five on *Tuesday* and *Wednesday* morning. *Tuesday* evening I preached at Laneast church; on *Wednesday* noon on St. Stephen's-down, near Launceston. Thence we rode to Crockern-well; and on *Thursday* in the afternoon, came once more to Beercrocomb.

Fri. 31.—About noon I preached at Taunton. Much opposition was expected; and several young gentlemen came, as it seemed, with that design; but they did not put it in execution. From hence we rode to Bridgewater; and even at this dry, barren place, God largely watered us with the dew of heaven. After preaching I rode to Middlesey, intending only to meet the society; but notice had been given that I would preach there; so I gave an exhortation to all that were present.

Sat. AUGUST 1.—I preached here soon after four; about noon at Waywick; and in the evening at Bristol.

Sun. 2.—I preached in Kingswood at eight; in the afternoon at Connam; and at five in the Old-orchard, to the largest congregation which I ever remember to have seen at Bristol. What hath God wrought in this city! And yet perhaps the hundredth part of his work does not now appear.

Tues. 4.—I set out for Ireland. We rode that day (but it was hard labour) to Builth, where I preached in the evening on the Prodigal Son.

Wed. 5.—Taking horse early in the morning, we rode over the rough mountains of Radnorshire and Montgomeryshire into Merionethshire. In the evening I was surprised with one of the finest prospects, in its kind, that ever I saw in my life. We rode in a green vale, shaded with rows of trees, which made an arbour for several miles. The river laboured along on our left hand, through broken rocks of every size, shape, and colour. On the other side of the river, the mountain rose to an immense height, almost perpendicular: and yet the tall straight oaks stood, rank above rank, from the bottom to the very top; only here and there, where the mountain was not so steep, were interposed pastures or fields of corn. At a distance, as far as the eye could reach, as it were by way of contrast,

> "A mountain huge uprear'd
> Its broad bare back."

with vast, rugged rocks hanging over its brow, that seemed to nod portending ruin.

Thur. 6.—Between three and four in the afternoon we, with some difficulty, reached Carnarvon. This has the face of a fortified town, having walls, (such as they are,) and a castle as considerable as that of Cardiff. Here we parted with our guide and interpreter, Mr. Philips. Mr. Tucker and I set out for Holyhead. We intended to cross over into Anglesey, at Baldon-ferry, four miles from Carnarvon: but not being able to inquire our way, (as we spoke no Welsh, and the country people no English,) we could not find where the ferry was, till we saw the boat coming over.

We went into the boat about sun-set, and lodged that night at a little inn by the water-side.

Fri. 7.—We made a little stop at Llangevenye, seven miles from the ferry. We should have hired a guide to have steered over the sands, but it was quite out of my mind till we came to them; so we went straight across, and came to Holyhead without any stop or hinderance at all.

Sat. 8.—Finding one of the packet-boats ready, we went on board about eight o'clock in the morning. It was a dead calm when we rowed out of the harbour: but about two in the afternoon the wind sprung up, and continued till near four on Sunday morning, when we were within sight of the Irish shore.

I could not but observe, 1. That while we were sailing with a fresh gale, there was no wind at all a mile off; but a ship which lay abreast of us was quite becalmed, till we left her out of sight. 2. That a French privateer, which for several days had taken every ship which sailed on that coast, was taken and brought into Dublin-bay, the very morning we arrived there.

Before ten we came to St. George's-quay. Soon after we landed, hearing the bells ringing for church, I went thither directly. Mr. Lunell came to the quay just after I was gone, and left word at the house where our things were, he would call again at one. He did so; and took us to his house. About three I wrote a line to the Curate of St. Mary's, who sent me word, he should be glad of my assistance: so I preached there, (another gentleman reading Prayers,) to as gay and senseless a congregation as ever I saw. After sermon Mr. R. thanked me very affectionately, and desired I would favour him with my company in the morning.

Mon. 10.—I met the society at five, and at six preached

on, "Repent, and believe the Gospel." The room, large as it was, would not contain the people, who all seemed to taste the good word.

Between eight and nine I went to Mr. R., the Curate of St. Mary's. He professed abundance of good-will, commended my sermon in strong terms, and begged he might see me again the next morning. But, at the same time, he expressed the most rooted prejudice against Lay-Preachers, or preaching out of a church; and said, the Archbishop of Dublin was resolved to suffer no such irregularities in his diocese.

I went to our brethren, that we might pour out our souls before God. I then went straight to wait on the Archbishop myself; but he was gone out of town.

In the afternoon a gentleman desired to speak with me. He was troubled that it was not with him as in times past, when, at the age of fourteen, the power of God came mightily upon him, constraining him to rise out of bed to pour out his prayers and tears from an heart overflowed with love and joy in the Holy Ghost. For some months he scarce knew whether he was in the body,—continually walking and talking with God. He has now an abiding peace; but cannot rest till the love of God again fills his heart.

Between six and seven I went to Marlborough-street The house wherein we then preached was originally designed for a Lutheran church, and will contain about four hundred people. But four or five times the number may stand in the yard. Many of the rich were there, and many Ministers of every denomination. I preached on, "The Scripture hath concluded all under sin;" and spoke closely and strongly: but none at all seemed to be offended. If my brother or I could have been here for a few months, I question if there might not have been a larger society here, than even in London itself.

Tues. 11.—I waited on the Archbishop at Newbridge, ten miles from Dublin. I had the favour of conversing with him two or three hours; in which I answered abundance of objections. In the evening I returned to Mr. Lunell's. John Trembath preached at Marlborough-street, to a large congregation both of laity and Clergy, who behaved with much decency.

Wed. 12.—I purposely delayed examining the classes, til. I had gone through the Rules of the Society, part of which I explained to them at large, with the reasons of them, every morning.

Thur. 13.—We walked in the afternoon to see two

persons that were sick near Phœnix-park. That part of it which joins to the city is sprinkled up and down with trees, not unlike Hyde-park. But about a mile from the town is a thick grove of old, tall oaks; and in the centre of this, a round, open green, (from which are vistas all four ways,) with a handsome stone pillar in the midst, having a Phœnix on the top.

I continued preaching, morning and evening, to many more than the house would contain, and had more and more reason to hope they would not all be unfruitful hearers.

Fri. 14.—I procured a genuine account of the great Irish massacre in 1641. Surely never was there such a transaction before, from the beginning of the world! More than two hundred thousand men, women, and children, butchered within a few months, in cool blood, and with such circumstances of cruelty as make one's blood run cold! It is well if God has not a controversy with the nation, on this very account, to this day.

Sat. 15.—I stayed at home, and spoke to all that came. But I found scarce any Irish among them. At least ninety-nine in an hundred of the native Irish remain in the religion of their forefathers. The Protestants, whether in Dublin or elsewhere, are almost all transplanted lately from England. Nor is it any wonder that those who are born Papists generally live and die such, when the Protestants can find no better ways to convert them than Penal Laws and Acts of Parliament.

Sun. 16.—We went to St. James's church in the morning, (there being no service at St. Patrick's,) and in the afternoon, to Christ-church. When I came out of the choir, I could not but observe well nigh the whole congregation drawn up in rows in the body of the church, from the one end to the other. I walked through the midst of them; and they stared their fill: but scarce one spoke either good or bad.

In the evening I had a large number of them in Marlborough-street, both within doors and without.

Mon. 17.—I began examining the society, which I finished the next day. It contained about two hundred and fourscore members, many of whom appeared to be strong in faith. The people in general are of a more teachable spirit than in most parts of England. But, on that very account, they must be watched over with the more care, being equally susceptible of good and ill impressions.

Tues. 18.—I was informed that Mr. Latrobe, the Moravian Preacher, had read in his pulpit part of the "Short

View of the Difference between the Moravians" and us, with the addition of many bitter words. Herein he did us, unawares, a signal favour; giving an authentic proof that we have nothing to do with them.

Fri. 21.—I was desired to see the town and the college. The town has scarce any public building, except the Parliament-house, which is at all remarkable. The churches are poor and mean, both within and without. St. Stephen's-green might be made a beautiful place, being abundantly larger than Lincoln's-inn-square; but the houses round about it (besides that some are low and bad) are quite irregular, and unlike each other; and little care is taken of the green itself, which is as rough and uneven as a common.*

The college contains two little quadrangles; and one about as large as that of New-college in Oxford. There is likewise a bowling-green, a small garden, and a little park; and a new-built, handsome library.

I expected we should have sailed on *Saturday*, 22; but no packet-boat was come in. In order to make the best of our time, I preached this day at noon, as well as in the evening. It was not for nothing that our passage was delayed. Who knows what a day may bring forth?

Sun. 23.—The room was so crowded in the morning, that I thought it best to begin before the usual time in the evening. Yet were a multitude of people got together, in the house, yard, and street, far more than my voice could reach. I cried aloud to as many of them as could hear, "All things are ready: come ye to the marriage." I had then delivered my message: so before ten we took boat, and about eleven reached the ship.

The wind was right a-head. Then succeeded a dead calm; so that we did not get out of the bay till Monday evening; nor within sight of Wales till *Wednesday*, 26. By this means we had an opportunity of talking largely both with our fellow-passengers and the sailors, many of whom received our words with gladness. About two in the afternoon we landed at Holyhead. Between three and four we took horse, and came in the evening to Thomas Thomas's, near Ryd-y-spardon. He had before desired Jonathan Reeves to call there in his return; but we were at a great loss, none in the house understanding English, and none of us understanding Welsh; till Mr. Morgan, a neighbouring schoolmaster, came, who took us to his own house; and in the morning, *Thursday*, 27, rode with us to the passage.

* It was so then.

We reached Carnarvon before ten, Tannabull in the evening, and Llanidloes, *Friday*, 28.

Sat. 29.—About noon we came to Builth. At three I preached in the main street, and at Garth in the evening; where I met my brother going to Ireland.

Sun. 30.—He preached at Builth about nine. Thence we went to Maesmennys church. But it would not near contain the congregation; so that I was constrained to preach in the churchyard. Thence I rode to Lanzunfried. Here also the church not being able to hold the people, I came out to a large tomb-stone, under a shady tree, and proclaimed "the grace of our Lord Jesus Christ."

One of the audience pressed me much to preach at Clero; telling me Mr. J. had often said I should be welcome to his pulpit. *Monday*, 31. I rode thither, and called on Mr. J.; but (as I supposed it would) his heart failed. I preached on a large smooth meadow, Christ our "wisdom, righteousness, sanctification, and redemption;" and a multitude of people were gathered from all parts, though on so short a warning.

We set out early, SEPTEMBER 1; and, after a short stop near Crick-howel, aimed at the nearest way over the mountains, to Cardiff. But it was near four in the afternoon before we could reach a little village at the foot of the hills, called Risca. The people at the inn here were civil above measure; particularly a young, genteel man, who was son to the woman of the house, and lived at a small distance from it. He rode with us two miles, to show us the nearest way; and desired, if we came again, we would lodge at his house. The reason of all this kindness was, that, a year or two ago, he had heard me preach at Bristol.

I reached Cardiff between seven and eight, and immediately went to the room. My strength just lasted till I had done preaching. I was then quite ready to lie down and rest.

Wed. 2.—I spent some time with T. Prosser, who had filled the society with vain janglings. I found the fault lay in his head, rather than his heart. He is an honest, well-meaning man; but no more qualified, either by nature or grace, to expound Scripture, than to read lectures in logic or algebra.

Yet even men of sense have taken this dull, mystical man to be far deeper than he is: and it is very natural so to do. If we look into a dark pit, it seems deep; but the darkness only makes it seem so. Bring the light, and we shall see it is very shallow.

In the evening I preached at Fonmon; but, the congregation being larger than the chapel would contain, I was obliged to preach in the court. I was myself much comforted, in comforting the weary and heavy-laden.

Fri. 4.—There was a very large congregation at Cardiff castle-yard, in the evening. I afterwards met the society, spoke plain to them, and left them once more in peace.

Sat. 5.—In my road to Bristol, I read over Q. Curtius, a fine writer, both as to thought and language. But what an hero does he describe! whose murder of his old friend and companion, Clitus, (though not done of a sudden, as is commonly supposed; but deliberately, after some hours' consideration,) was a virtuous act in comparison of his butchering poor Philotas, and his good old father, Parmenio. Yet even this was a little thing, compared to the thousands and ten thousands he slaughtered, both in battle, and in, and after, taking cities, for no other crime than defending their wives and children. I doubt whether Judas claims so hot a place in hell as Alexander the Great.

Thur. 10.—I preached at Bath about noon, and in the evening at Bearfield. *Friday*, 11. We rode to Reading. Mr. Richards, a tradesman in the town, came to our inn, and entreated me to preach at a room which he had built for that purpose. I did so, at six in the morning, and then rode on. It rained all the way till we came to London.

Sat. 19.—Mrs. Baddily desired me to go up to her son, who had been out of order for some days. For one or two years he was a pattern to all the family; till he began to converse more with good sort of men. He then grew cooler and cooler in the ways of God, and, in a few months, quitted the society; resolving, he said, to keep to his church, and live a sober life, and that was enough. That was too much in a little time. He grew tired of his church too, and dropped that and sobriety together. He was now, his mother informed me, dead as a stone to all the things of God. I spake a few words, and went to prayer. And God broke his heart. He continued weeping and praying all the day, and all the night; and at six in the morning, fell asleep.

Tues. 22.—I rode to Shoreham, where I preached every morning in the house, and every evening in the church. But the season for fruit is not yet.

Sun. 27.—I preached in Moorfields, morning and evening, and continued so to do till November. I know no church in London (that in West-street excepted) where there is so serious a congregation.

Mon. 28.—I talked with one who, a little time before,

was so overwhelmed with affliction, that she went out one night to put an end to it all, by throwing herself into the New River. As she went by the Foundery, (it being a watch-night,) she heard some people singing. She stopped, and went in: she listened awhile, and God spoke to her heart. She had no more desire to put an end to her life; but to die to sin, and live to God.

Tues. 29.—I retired to Mrs. Sparrow's, at Lewisham, where also I preached every evening. *Saturday*, October 3. I returned to London. In the evening I buried a young man, who had but lately known God; but from that time he had lived much in a little space. His soul was clouded at the beginning of his illness; but the clouds soon vanished away, and he continued in the calm joy of faith, till his spirit returned to God.

Fri. 9.—We had a watch-night at the chapel. Being weak in body, I was afraid I could not go through it. But the longer I spoke, the more strength I had: insomuch that at twelve o'clock all my weariness and weakness were gone, and I was as one refreshed with wine.

The former part of the next week, and of some others, I spent at Newington and Lewisham in writing.

Fri. 16.—I went with two or three friends, to see what are called the electrical experiments. How must these also confound those poor half-thinkers, who will believe nothing but what they can comprehend! Who can comprehend, how fire lives in water, and passes through it more freely than through air? How flame issues out of my finger, real flame, such as sets fire to spirits of wine? How these, and many more as strange phenomena, arise from the turning round a glass globe? It is all mystery: if haply by any means God may hide pride from man!

Tues. 20.—I read Dr. Doddridge's "Account of Colonel Gardiner." And what matters it, whether his soul was set at liberty by a fever, or a Lochaber axe, seeing he is gone to God?

Thur. 29.—T. C., who had been with the Brethren some years, desired to speak with me. He said, he could find no rest any where else, and was constrained to return where he was first called. I believe he obeyed that conviction for a month. "Unstable as water, thou shalt not excel."

Mon. November 2.—I preached at Windsor at noon, and in the afternoon rode to Reading. Mr. J. R. had just sent his brother word, that he had hired a mob to pull down his preaching-house that night. In the evening Mr. S. Richards overtook a large company of bargemen walking towards it.

whom he immediately accosted, and asked, if they would go with him and hear a good sermon; telling them, "I will make room for you, if you were as many more." They said they would go with all their hearts. "But neighbours," said he, "would it not be as well to leave those clubs behind you? Perhaps some of the women may be frighted at them." They threw them all away, and walked quietly with him to the house, where he set them in a pew.

In the conclusion of my sermon, one of them who used to be their captain, being the head taller than his fellows, rose up, and looking round the congregation, said, "The gentleman says nothing but what is good: I say so; and there is not a man here that shall dare to say otherwise."

Thur. 5.—I began examining the classes, and every person severally, touching that bane of religion, evil-speaking; as well as touching their manner of life before they heard this preaching: and by comparing what they were with what they are now, we found more abundant cause to praise God.

Fri. 20.—I was informed of a remarkable providence: one, going home the last watch-night, met a woman in Blackfriars, who inquired, which was the way to the waterside. She said, "It is so late I doubt you will get no boat." The woman answered, "I don't want one." On this she stopped and began to question her more closely, what she was going to do. After a while, she confessed she was going to drown herself, being under heavy affliction. But she was soon brought to a better mind; and seemed resolved to cast her care on Him who had so signally cared for her.

Sun. 22.—I spent an hour with Mary Cheesebrook, a strange monument of the mercy of God. About six years ago, she was without God in the world, being a kept mistress. An acquaintance brought her one evening to the chapel in West-street, where God gave her a new heart. She shed abundance of tears, she plucked out the right eye and cast it from her; and from that time procured for herself by hard labour what was needful for life and godliness. She missed no opportunity of coming to the preaching; often after a hard day's work, at May-fair, she came to the Foundery in the evening, running the greater part of the way. Every Saturday, after paying her little debts, she gave away all the money that remained; leaving the morrow to take thought for the things of itself.

Two years ago she catched a violent cold, which she neglected, till it settled upon her lungs. I knew nothing of her illness till it was past cure, she being then worn to a skele-

ton. Upon my mentioning her case to Mrs. ——, she sent her half-a-guinea. Molly immediately sent for a poor man, a baker, of whom she had lately taken her bread. She owed him about ten shillings: but an earnest dispute arose between them; for the man would not take the money, saying, she wanted it more than he. But at length she prevailed, saying, she could not die in peace, if she owed any man any thing.

But I found something still lay upon her mind. Upon my pressing her to speak freely, she told me, it was concern for her child, a girl about eight years old, who, after she was gone, would have no friend to take care either of her soul or body. I replied, "Be at rest in this thing also; I will take care of the child." From that time she lay (two or three weeks) quietly waiting for the salvation of God.

Fri. 27.—Poor Mr. Simpson spent an hour with me, distressed on every side; drawn up to London by fair and specious promises; and then left to perish, unless he would promise, never more to preach out of a church. Alas! what a method of conversion is this! I love the Church too: but I would no more starve men into the Church, than burn them into it.

Sat. 28.—Mr. H., one of the first ten who met in band with my brother and me, desired to speak with me. I had not exchanged a word with him before, since we parted at Fetter-lane. He said, about six years ago, the Brethren told him, it was the will of the Lamb, that he should give himself to the public work, quitting all secular business. He obeyed, discharged his men, sold his goods, parted with his house. From that time, he not only preached, but was employed in places of the greatest trust.

About two years ago, having many doubts upon his mind concerning their method of proceeding, he wrote a long letter to the Count, who seemed to take it well; and he continued labouring, as before, both in preaching and in the government of the Church.

But about a month ago, he was ordered to leave off preaching and return to his trade. Having learned not to dispute, but obey, he hired an house and set up a sign: nevertheless he could not be easy; he mused much, and prayed much, and at last resolved to come to me.

He seemed to tell me all his heart, both at this and our following interviews. If he only seemed, let him look to it. *Ego in portu navigo.**

Sun. 29.—About six in the morning, Mrs. Witham slept

* About this I feel myself no longer at sea, but am safe in harbour.—Edit

in the Lord. A mother in Israel hast thou also been, and thy works shall praise thee in the gates. Some years ago, before Mr. Witham died, she seemed to stand on the brink of eternity. But God renewed her strength, till she had finished the work which he had given her to do. She was an eminent pattern of calm boldness for the truth, of simplicity, and godly sincerity; of unwearied constancy in attending all the ordinances of God; of zeal for God and for all good works; and of self-denial in every kind. Blessed is the dead that hath thus lived and died in the Lord! for she rests from her labours, and her works follow her.

Mon. 30.—I set out early, and called on Mr. H. at Brentford, who rode on with me to Basingstoke that night. We were throughly wet with the heavy rain, which intermitted in the night, but began again before we took horse in the morning.

Tues. DECEMBER 1.—About noon we reached Stockbridge. The rain then changed into snow. Seeing no prospect of fair weather, after resting a while we set out in the midst of the storm. It blew such a hurricane, as I have scarce known in England, and that full in our teeth, so that our horses reeled to and fro, and had much ado to keep their feet. The snow likewise drove so vehemently in our faces, in riding over the open downs, where, for several miles, there was neither house, nor tree, nor shrub to shelter, that it was hard labour to get forward. But in about an hour, the sky cleared up, and we rode on comfortably to Salisbury.

From the concurring account of many witnesses, who spoke no more than they personally knew, I now learned as much as is hitherto brought to light concerning the fall of poor Mr. H——.

Twelve years ago, he was, without all question, filled with faith and the love of God. He was a pattern of humility, meekness, seriousness, and, above all, of self-denial; so that in all England, I knew not his fellow.

It were easy to point out the several steps, whereby he fell from his steadfastness; even till he fell into a course of adultery, yea, and avowed it in the face of the sun!

Thur. 3.—I took my leave of this uncomfortable place, and set out for Bristol. But the heavy rains, together with the melting snow, had made the lower parts of the road scarce passable. However, we made a shift to reach Philip's Norton that night, and Bristol the next day. We found fresh proof every day, that God had brought us hither, both to give and to receive a blessing.

Mon. 14.—We had a glorious hour, with a few that know

the Lord. We then rode to Bearfield, where I preached at noon, with a deep sense of his presence. Some who were laughing when I began, hid their faces soon, being ashamed to be seen in tears. We rode on in the afternoon, and came the next evening, throughly weary and wet, to Reading.

Wed. 16.—I preached at Datchet at noon, and at London in the evening.

Mon. 21.—I went to Newington. Here, in the intervals of writing, I read the deaths of some of the Order *de la Trappe*. I am amazed at the allowance which God makes for invincible ignorance. Notwithstanding the mixture of superstition which appears in every one of these, yet what a strong vein of piety runs through all! What deep experience of the inward work of God; of righteousness, peace, and joy in the Holy Ghost!

Being not convinced, that I had yet delivered my own soul, with regard to that unhappy man, on *Tuesday*, 22, I wrote once more to Mr. H., as follows:—

"Dear Brother, *London, Dec.* 22, 1747.

"1. When you was at Oxford with me, fourteen or fifteen years ago, you was holy and unblamable in all manner of conversation. I greatly rejoiced in the grace of God which was given unto you, which was often a blessing to my own soul. Yet even then you had frequently starts of thought which were not of God, though they at first appeared so to be. But you was humble and teachable; you was easily convinced, and those imaginations vanished away.

"2. More than twelve years ago, you told me, God had revealed it to you, that you should marry my youngest sister. I was much surprised, being well assured that you was able to receive our Lord's saying, (so you had continually testified,) and to be an 'eunuch for the kingdom of heaven's sake.' But you vehemently affirmed, the thing was of God; you was certain it was his will. God had made it plain to you that you must marry, and that she was the very person. You asked and gained her consent, and fixed the circumstances relating thereto.

"3. Hence I date your fall. Here were several faults in one. You leaned altogether to your own understanding, not consulting either me, who was then the guide of your soul, or the parents of your intended wife, till you had settled the whole affair. And while you followed the voice of nature, you said it was the voice of God.

"4. In a few days you had a counter-revelation, that you

was not to marry her, but her sister. This last error was far worse than the first. But you was now quite above conviction. So, in spite of her poor, astonished parent, of her brothers, of all your vows and promises, you shortly after jilted the younger, and married the elder sister. The other who had honoured you as an angel from heaven, and still loved you much too well, (for you had stole her heart from the God of her youth,) refused to be comforted. She fell into a lingering illness, which terminated in her death. And doth not her blood still cry unto God from the earth? Surely it is upon *your* head.

"5. Till this time you was a pattern of lowliness, meekness, seriousness, and continual advertence to the presence of God; and, above all, of self-denial in every kind, and of suffering all things with joyfulness. But there was now a worm at the root of the gourd. Yet it did not presently wither away; but for two years or more, after your marriage, you behaved nearly the same as before.

"Then anger and surliness began to appear, particularly toward your wife. But it was not long before you was sensible of this, and you seemed to have conquered it.

"6. You went up to London ten years ago. After this you began to speak on any head; not with your usual diffidence and self-abasement, but with a kind of confidence in your own judgment, and an air of self-sufficiency. A natural consequence was, the treating with more sharpness and contempt those who opposed either your judgment or practice.

"7. You came to live at London. You then, for a season, appeared to gain ground again. You acted in concert with my brother and me; heard our advice, and sometimes followed it. But this continued only till you contracted a fresh acquaintance with some of the Brethren of Fetter-lane. Thenceforward you was quite shut up to us; we had no manner of influence over you; you was more and more prejudiced against us, and would receive nothing which we said.

"8. About six years ago you removed to Salisbury, and began a society there. For a year or two you went with them to the church and sacrament, and simply preached faith working by love. God was with you, and they increased both in number, and in the knowledge and love of God.

"About four years since you broke off all friendship with us; you would not so much as make use of our hymns, either in public or private, but laid them quite aside, and took the German hymn-book in their stead.

"You would not willingly suffer any of your people to read any thing which we wrote. You angrily caught one of my sermons out of your servant's hand; saying, you would have no such books read in your house. In much the same manner you spoke to Mrs. Whitemarsh, when you found her reading one of the 'Appeals.' So that as far as in you lay, you fixed a great gulf between us and you, which remains to this day, notwithstanding a few steps lately made towards a re-union.

"About the same time you left off going to church, as well as to the sacrament. Your followers very soon trod in your steps; and not content with neglecting the ordinances of God, they began, after your example, to *despise* them, and all that continued to use them: speaking with equal contempt of the public service, of private prayer, of baptism, and of the Lord's supper.

"From this time also you began to espouse and teach many uncommon opinions: as, that there is no resurrection of the body; that there is no general judgment to come; and that there is no hell, no worm that never dieth, no fire that never shall be quenched.

"9. Your seriousness, and advertence to the presence of God, now declined daily. You could talk on any thing or nothing, just as others did. You could break a jest, or laugh at it heartily; and as for fasting, abstinence, and self-denial, you, with the Moravians, trampled it under foot."

In the following paragraphs I recited to him the things he had done with regard to more than one, or two, or three women, concluding thus:—

"And now you know not that you have done any thing amiss! You can eat and drink and be merry! You are every day engaged with variety of company, and frequent the coffee-houses! Alas, my brother, what is this? How are you above measure hardened by the deceitfulness of sin! Do you remember the story of Santon Barsisa? I pray God your last end may not be like his! O, how have you grieved the Spirit of God! Return to him with weeping, fasting, and mourning. You are in the very belly of hell; only the pit hath not yet shut its mouth upon you. Arise, thou sleeper, and call upon thy God! Perhaps he may yet be found. Because he still bears with me, I cannot despair for you. But you have not a moment to lose. May God this instant strike you to the heart, that you may feel his wrath abiding on you, and have no rest in your bones, by reason of your sin, till all your iniquities are done away!"

Fri. 25.—We met at four, and solemnly rejoiced in God our Saviour. I found much revival in my own soul this day; and so did many others also. Both this and the following days, I strongly urged the wholly giving up ourselves to God, and renewing in every point our covenant, that the Lord should be our God.

Sat. 26.—I called on one, with whose mother I had prayed a little before her death. I knew not till now, how she came to desire *me*, of all persons, to pray with her. It seems her daughter, who was of a lion-like spirit, came to me some time before, and told me, she had just been quarrelling with her aunt on my account, and was so angry that she struck her. I told her, "Then go and ask her pardon." She went home, ran to her aunt, and asked her pardon. While they were hanging upon each other, both in tears, her mother came in, being afraid they were fighting. She cried out, "Sister, what is Sally doing to you?" She replied, "She has been just asking me pardon." "I never knew her to do such a thing since she was born," said her mother: "Sally, who taught you that?" "My Minister," said Sally. All were struck; and their enmity was at an end.

JANUARY 1, 1748.—We began the year at four in the morning, with joy and thanksgiving. The same spirit was in the midst of us, both at noon and in the evening. Surely we shall at length present ourselves "a living sacrifice, holy, acceptable to God."

Wed. 6.—I conversed an hour with Counsellor G., many years eminent for an utter disregard of all religion. He had lately contracted an acquaintance with Mr. R., in consequence of which, he soon set upon his wife. She told him, "Sir, here is a fuller answer to your objections, than I am able to give;" and desired him seriously to read the "Earnest Appeal." He did so, and was throughly convinced that there is reality in religion.

I believe he told me all that was in his heart. He stayed till the watch-night service was ended, and appeared much affected. Let but a little seed be sown, and God is able to give it an increase.

Sat. 16.—Upon reviewing the account of the sick, we found great reason to praise God. Within the year, about three hundred persons had received medicines occasionally. About one hundred had regularly taken them, and submitted to a proper regimen: more than ninety of these were entirely cured of diseases they had long laboured under. And the expense of medicines for the entire year amounted to some shillings above forty pounds.

Sun. 17.—I made a public collection towards a lending-stock for the poor. Our rule is, to lend only twenty shillings at once, which is repaid weekly within three months. I began this about a year and a half ago: thirty pounds sixteen shillings were then collected; and out of this, no less than two hundred and fifty-five persons have been relieved in eighteen months. Dr. W., hearing of this design, sent a guinea toward it; as did an eminent Deist the next morning.

Mon. 25.—I preached at four; and afterwards set out for Brentford. Thence I rode to Windsor, and preached about noon. We lodged at Morrel-green, and came to Fisherton on *Tuesday*, about two o'clock.

Mr. Hall, having heard I was coming, had given strict orders that no one should be let in. The inner door he had locked himself, and (I suppose) taken away the key. Yet when I knocked at the outer gate, which was locked also, William Sims opened the wicket. I walked straight in. A girl stood in the gateway, but turned as soon as she saw me. I followed close at her heels, and went in after her, at a back-door. I asked the maid, "Where is Mr. Hall?" She said, "In the parlour," and went in to him. I followed her, and found him sitting with my sister: but he presently rose and went up stairs. He then sent William Sims down, and bid him, "Tell my brother, he has no business in my house." After a few minutes, I went to a house in the town, and my sister came to me. In about an hour, she returned home; but he sent word to the gate, she might go to the place whence she came.

I met a little company, gathered up out of the wreck, both in the evening and at five in the morning, and exhorted them to go on in the Bible way, and not to be wise above that is written.

Thur. 28.—I commended them to the grace of God, and set out for Deverel Long-bridge. About ten o'clock we were met by a loaded waggon, in a deep, hollow way. There was a narrow path between the road and the bank: I stepped into this, and John Trembath followed me. When the waggon came near, my horse began to rear, and to attempt climbing up the bank. This frighted the horse which was close behind, and made him prance and throw his head to and fro, till the bit of the bridle catched hold of the cape of my great coat, and pulled me backward off my horse. I fell as exact on the path, between the waggon and the bank, as if one had taken me in his arms and laid me down there. Both our horses stood stock still, one just

behind me, the other before; so, by the blessing of God, I rose unhurt, mounted again, and rode on.

At twelve I preached at Deverel; in the evening at Bearfield; and on *Friday*, 29, came to Bristol.

Mon. FEBRUARY 1.—I received an account of Mr. Towers, of Leeds, who had even prayed that he might *not know* his sins forgiven, as believing it was the highest presumption. But, notwithstanding this, as he lay one night upon his bed, he did receive the knowledge of salvation, by the remission of sins: and he declared it boldly to the confusion, at least, if not conviction, of those who denied the truth.

Sat. 6.—I preached at eight in the morning at Bath, and in the evening at Coleford. The colliers of this place were "darkness" indeed; but now they are "light in the Lord."

Tues. 9.—I met about sixty of the society in Bristol, to consult about enlarging the room; and indeed securing it, for there was no small danger of its falling upon our heads. In two or three days, two hundred and thirty pounds were subscribed. We immediately procured experienced builders to make an estimate of the expense: and I appointed five Stewards (besides those of the society) to superintend the work.

Fri. 12.—After preaching at Oakhill about noon, I rode to Shepton, and found them all under a strange consternation. A mob, they said, was hired, prepared, and made sufficiently drunk, in order to do all manner of mischief. I began preaching between four and five: none hindered or interrupted at all. We had a blessed opportunity, and the hearts of many were exceedingly comforted. I wondered what was become of the mob. But we were quickly informed, they mistook the place, imagining I should alight (as I used to do) at William Stone's house, and had summoned, by drum, all their forces together, to meet me at my coming: but Mr. Swindells innocently carrying me to the other end of the town, they did not find their mistake till I had done preaching; so that the hindering this, which was one of their designs, was utterly disappointed.

However, they attended us from the preaching-house to William Stone's, throwing dirt, stones, and clods, in abundance: but they could not hurt us; only Mr. Swindells had a little dirt on his coat, and I a few specks on my hat.

After we were gone into the house, they began throwing great stones, in order to break the door. But perceiving this would require some time, they dropped that design for the present. They first broke all the tiles on the pent-house over the door, and then poured in a shower of stones at the

windows. One of their captains, in his great zeal, had followed us into the house, and was now shut in with us. He did not like this, and would fain have got out; but it was not possible; so he kept as close to me as he could, thinking himself safe when he was near me: but, staying a little behind,—when I went up two pair of stairs, and stood close on one side, where we were a little sheltered,—a large stone struck him on the forehead, and the blood spouted out like a stream. He cried out, "O Sir, are we to die to-night? What must I do? What must I do?" I said, "Pray to God. He is able to deliver you from all danger." He took my advice, and began praying in such a manner as he had scarce done ever since he was born.

Mr. Swindells and I then went to prayer; after which I told him, "We must not stay here; we must go down immediately." He said, "Sir, we cannot stir; you see how the stones fly about." I walked straight through the room, and down the stairs; and not a stone came in, till we were at the bottom. The mob had just broke open the door when we came into the lower room; and exactly while they burst in at one door, we walked out at the other. Nor did one man take any notice of us, though we were within five yards of each other.

They filled the house at once, and proposed setting it on fire. But one of them, happening to remember that his own house was next, with much ado persuaded them not to do it. Hearing one of them cry out, "They are gone over the grounds," I thought the advice was good; so we went over the grounds, to the farther end of the town, where Abraham Jenkins waited, and undertook to guide us to Oakhill.

I was riding on in Shepton-lane, it being now quite dark, when he cried out, "Come down: come down from the bank." I did as I was bid; but the bank being high, and the side very near perpendicular, I came down all at once, my horse and I tumbling one over another. But we both rose unhurt. In less than an hour we came to Oakhill, and the next morning to Bristol.

Sun. 14.—At seven I preached at Bedminster. At Kingswood I began between eight and nine; at Connam about two; (where I read Prayers also;) and in Bristol at five. After the society was the love-feast; at which my soul was refreshed; but my body was worn out, so that I could hardly speak to be heard: nor did I recover my voice for several days.

Mon. 15.—I set out for Ireland. We came to the New-

passage at ten. After waiting about five hours, we found (which they did not care to confess) that the boatmen did not dare to venture out. It blew a storm. We then rode to the Old-passage; but the boat was just gone off.

Tues. 16.—They talked of passing early; but the storm was too high. I then walked to Aust, where I preached about ten, to a small, serious congregation. Between four and five, the wind somewhat abating, a boat ventured out and carried us over. We passed through Chepstow soon after sun-set, and pushed on; though it grew dark, and the untracked snow lay thick upon the ground. About eight we reached the Star, a good, though small inn, five long miles from Chepstow.

It snowed all night. On *Wednesday*, 17, we set out before day; but found it bad travelling, there being no path to be seen, neither footstep of man or beast. However, in four or five hours, we reached Abergavenny; and Brecknock before three in the afternoon.

Our landlady here almost forced us to take a guide. And it was extremely well she did; for the snow had so entirely covered the roads, that our guide himself mistook the way more than once. So that if he had not been with us, we should, without doubt, have lodged upon the mountains.

I preached in the evening at Builth, and at noon the next day; at Garth in the evening, and twice on *Friday*.

Sat. 20.—I preached in Maesmennys church in the afternoon; at Garth morning and evening.

Sun. 21.—I preached in the morning in Lanzunfried church. The service at Builth was not over till past two; I then began in the church-yard, notwithstanding the north-east wind, to call sinners to repentance. More than all the town were gathered together in that pleasant vale, and made the woods and mountains echo while they sung,

> "Ye mountains and vales, in praises abound;
> Ye hills and ye dales, continue the sound;
> Break forth into singing, ye trees of the wood;
> For Jesus is bringing lost sinners to God."

In the evening I preached again at Garth, and on *Monday*, 22, at five in the morning. A little before sun-rise we took horse, it being a clear, sharp frost. We had waited four days in hopes the snow would melt, fearing the drifts of it would lie deep upon the mountains, particularly as we journeyed northward; but quite contrary to our expectation, the farther northward we went, the less snow we found, so that it scarce hindered us after the first day. About eleven we came to Llanidloes. At the earnest request of one who

lived there, I preached at noon in the market-place, to such a congregation as no one could expect at an hour's warning.

It was as much as we could do to reach Machynlleth that night. It snowed again from about midnight till morning; so that no path was to be seen for several miles. However, we found our way to Tannabull, and passed the sands in the afternoon, being determined to reach Carnarvon, if possible. And so we did, notwithstanding my horse's losing a shoe: but not till between nine and ten at night.

Wed. 24.—We hastened on to Holyhead; but all the ships were on the other side.

Thur. 25.—No packet-boat being come, I gave notice of preaching in the evening. The hearers were many more than the room could contain, and they all behaved with decency.

Fri. 26.—I preached again in the evening. Mr. E., the Minister, came in towards the close. He was speaking warmly to our landlord, when Mr. Swindells went to him, and spoke a few mild words. Mr. E. asked him to step with him to his lodgings, where they had a long and friendly conversation.

Sat. 27.—Mr. Swindells informed me, that Mr. E. would take it a favour if I would write some little thing, to advise the Methodists not to leave the Church, and not to rail at their Ministers. I sat down immediately and wrote, "A Word to a Methodist," which Mr. E. translated into Welsh, and printed.

Sun. 28.—In the evening I read Prayers at our inn, and preached to a large and serious audience. I did the same on *Monday* and *Tuesday* evening. Perhaps our stay here may not be in vain.

I never knew men make such poor, lame excuses, as these Captains did for not sailing. It put me in mind of the epigram,

> 'There are, if rightly I methink,
> Five causes why a man should drink;"

which, with a little alteration, would just suit them:—

> "There are, unless my memory fail,
> Five causes why we should not sail:
> The fog is thick; the wind is high;
> It rains; or may do by-and-by;
> Or——any other reason why."

Wed. MARCH 2.—Finding no more probability of sailing now than the first day we came to Holyhead, we rode into

the country, to see for Mr. William Jones, who had some acquaintance with my brother. We procured a guide to show us the way to his house; but all we learned there was, that he was not at home. We lodged at the Bull's Head: all the family came up to prayers, and we had a quiet and comfortable night.

Thur. 3.—Mr. Holloway, a neighbouring exciseman, invited us to breakfast with him. He once began to run well; and now resolved to set out afresh: I trust we were sent to him for good.

His wife bitterly opposed this way, till, one day, as she was sitting in her house, a flash of lightning killed a cat which sat just by her, and struck her to the earth, scorching her flesh in many parts, and yet not at all singeing her clothes. When she came to herself, she could not but acknowledge the loud call of God: but her seriousness did not continue long; her acquaintance soon laughed her out of it.

Yet God called her again, in dreams and visions of the night. She thought she was standing in the open air, when one appeared in the clouds exceeding glorious, above the brightness of the sun: she soon after saw a second, and then a third. One had a kind of spear in his hand; the second, a besom, wherewith he was going to sweep the earth; the third, an hour glass, as though the time was short. This so deeply affected her, that she began, from that time, to seek God with her whole heart.

At noon we went to Mr. Morgan's, where I lodged in August last. About two we met Mr. Jones and Mr. Williams, a Clergyman from South Wales, at Ryd-y-Spardon. After Mr. W. had preached in Welsh, I preached in English. Many understood me, and felt the power of God.

Fri. 4.—We went to Llandaniel, a mile or two from Baldon-ferry. Here again Mr. W. preached in Welsh, and I in English. I was much pleased with this loving, artless people, and readily complied with their request, of preaching again in the afternoon.

Sat. 5.—At two I preached at Ryd-y-Spardon to a little, earnest company, who were ready to devour every word. We spent the evening very agreeably with Mr. Jones, at Trefollwin.

Sun. 6.—We went to Llangyfnye church, though we understood little of what we heard. O what a heavy curse was the confusion of tongues! And how grievous are the effects of it! All the birds of the air, all the beasts of the field, understand the language of their own species. Man only is a *barbarian* to man, unintelligible to his own brethren!

In the afternoon I preached at Llanfehengel, about six miles south-west of Llangefnye. I have not seen a people so deeply affected since we came into Anglesey; their cries and tears continued a long time without any intermission. O that we could declare to them, in their own tongue, the wonderful works of God!

In the evening I preached at Llanygorse. When I had done, Mr. Jones repeated, in Welsh, (as he likewise did in the afternoon,) the substance of what I had said. The next morning we returned to Holyhead, and found there all the packet-boats which we had left.

I was determined not to stay another day at an inn; so in the afternoon I took a lodging in a private house, not a bow-shot distant from the town, and removed thither without delay.

My congregation this evening was larger than ever; and several of the gentry agreed to come the next, but it was a little too late; for at midnight the wind came fair, and before one we sailed out of the harbour.

Tues. 8.—Having a gentle gale, it soon lulled me fast asleep. I was waked before five by a violent storm: this continued two or three hours longer, and left us within sight of Howth, with a small breeze, which brought us to the Black-rock about four in the afternoon.

We hired horses here, and rode to Dublin: Mr. Meriton, Swindells, and I. We came to our house, in Cork-street, (vulgarly called Dolphin's barn-lane,) while my brother was meeting the society. But it was some time before my voice could be heard, for the noise of the people, shouting and praising God. The remaining days of the week, I despatched all the business I could, and settled with my brother all things relating to the work.

Sun. 13.—My brother preached both morning and evening, expecting to sail at night. But before night the wind turned full east, and so continued all the week.

Mon. 14.—I began preaching at five in the morning;—an unheard-of thing in Ireland. I expounded part of the first chapter of the Acts; which I purpose, God willing, to go through in order.

Wed. 16.—I inquired into the state of the society. Most pompous accounts had been sent me, from time to time, of the great numbers that were added to it; so that I confidently expected to find therein six or seven hundred members. And how is the real fact? I left three hundred and ninety-four members; and I doubt if there are now three hundred and ninety-six.

Let this be a warning to us all, how we give in to that hateful custom of painting things beyond the life. Let us make a conscience of magnifying or exaggerating any thing. Let us rather speak under, than above, the truth. We, of all men, should be punctual in all we say; that none of our words may fall to the ground.

Sun. 20.—I preached at eight, on Oxmantown-green. We expected noise; but there was none: the whole congregation was as quiet and still as that in Bristol or London.

In the afternoon my brother embarked. I preached, about three, in Marlborough-street; and in the evening, at our own house, in Cork-street.

Wed. 23.—I talked with a warm man, who was always very zealous for the Church, when he was very drunk, and just able to stammer out the Irish proverb, "No gown, no crown." He was quickly convinced, that, whatever we were, he was himself a child of the devil. We left him full of good resolutions, which held several days.

I preached at Newgate at three; but found no stirring at all among the dry bones.

Fri. 25.—I preached in Marlborough-street at five, to the largest congregation I have yet seen in a morning. At two I began in Ship-street, where were many of the rich and genteel. I was exceeding weak in body, having been examining classes all the day; but I felt it not after I had spoke two sentences. I was strengthened both in body and soul.

I finished the classes the next day, and found them just as I expected. I left three hundred and ninety-four persons united together in August; I had now admitted between twenty and thirty, who had offered themselves since my return to Dublin; and the whole number was neither more nor less than three hundred and ninety-six.

Sun. 27.—It rained most of the day, so that I was constrained to preach in the house only; namely, at our own house, morning and evening, and at Marlborough-street in the afternoon.

Tues. 29.—I preached in Skinner's-alley, at five, to a large and quiet congregation. I preached in Newgate at two, in the common-hall, the jailer refusing us the room where we used to preach. But that is not the worst:—I see no fruit of our labour.

Wed. 30.—I rode to Philip's-town, the shire-town of the King's county. I was obliged to go into the street, which was soon filled with those who flocked from every side; to

whom I declared Jesus Christ, our "wisdom, righteousness, sanctification, and redemption."

Thur. 31.—One would have dissuaded me from preaching at five, being sure none would rise so soon. But I kept my hour, and had a large and serious congregation. After preaching I spoke severally to those of the society, of whom forty were troopers. At noon I preached to (I think) the largest congregation I had seen since I came from Builth. God did then make a clear offer of eternal life to all the inhabitants of Philip's-town. But how few retained these good impressions one week; or would effectually come to him that they might have life!

In the evening I preached at Tullamore, to most of the inhabitants of the town. Abundance of them came again at five in the morning. But "he that endureth to the end shall be saved."

Fri. APRIL 1.—I preached at Clara, to a vast number of well-behaved people; although some of them came in their coaches, and were (I was informed) of the best quality in the country. How few of these would have returned empty, if they had heard the word of God, not out of curiosity merely, but from a real desire to know and do his will!

In the evening I preached at Temple-Macqueteer, and again at five in the morning. About one (*Saturday*, 2) we came to Moat,—the pleasantest town I have yet seen in Ireland. Here I preached to an handful of serious people, and then hastened on to Athlone. At six I preached from the window of an unfinished house, opposite to the market-house, (which would not have contained one half of the congregation,) on, "Ye know the grace of our Lord Jesus Christ." I scarce ever saw a better-behaved or more attentive congregation. Indeed, so civil a people as the Irish in general, I never saw, either in Europe or America.

Sun. 3.—I preached at five to, at least, three hundred hearers. I walked from thence to see a poor woman that was sick, about a mile from the town. About an hundred and fifty people ran after me. After I had prayed with the sick person, being unwilling so many people should go empty away, I chose a smooth, grassy place, near the road, where we all kneeled down to prayer; after which we sung a psalm, and I gave them a short exhortation. At eleven we went to church, and heard a plain, useful sermon. At two I preached on the Connaught side of the bridge, where there are only (they informed me) five or six families of Protestants. Such a company of people (many said) had never before been seen at Athlone; many coming from all

the country round, and (for the present) receiving the word with joy. I preached again, at six, in the same place, and to nearly the same (only a little larger) congregation; the greater part whereof (notwithstanding the prohibition of their Priests) I afterward found were Papists.

Mon. 4.—I preached once more at five, and a great part of the congregation was in tears. Indeed almost all the town appeared to be moved, full of good-will and desires of salvation. But the waters spread too wide to be deep. I found not one under any strong conviction; much less had any one attained the knowledge of salvation, in hearing above thirty sermons. So that, as yet, no judgment could be formed of the future work of God in this place.

I took horse at ten, and about twelve preached at Moat, to a little larger congregation than before. I could not but observe the zeal of these young disciples. They were vehemently angry at a man's throwing a cabbage-stalk. Let them keep their courage till they see such a sight as that at Walsal or Shepton.

In the evening I preached at Tyrrel's-pass, and found great enlargement of heart. But when the society met, I was quite exhausted; so that I dismissed them after a short exhortation.

Tues. 5.—Our room was filled at five. After preaching I examined the classes. I found a surprising openness among them. When I asked one in particular, how he had lived in time past; he spread abroad his hands, and said, with many tears, "Here I stand, a grey-headed monster of all manner of wickedness;" which, I verily believe, had it been desired, he would have explained before them all. Much in the same manner spoke one who came from Connaught; but with huge affliction and dismay. We determined to wrestle with God in her behalf; which we did for above an hour: and he heard the prayer; so that her soul was filled with joy unspeakable. Mr. Jonathan Handy, greatly sorrowing before, was also now enabled to rejoice in God; and four other persons were cut to the heart, and cried aloud to Him that is mighty to save.

Wed. 6.—I baptized seven persons educated among the Quakers. In the afternoon we rode to Philip's-town; but the scene was changed. The curiosity of the people was satisfied; and few of them cared to hear any more.

As soon as I mounted my horse, he began to snort and run backward, without any visible cause. One whipped him behind, and I before; but it profited nothing. He leaped to and fro, from side to side, till he came over against

a gateway, into which he ran backward, and tumbled head over heels. I rose unhurt. He then went on quietly.

At Tullamore, in the evening, well nigh all the town, rich and poor, were gathered together. I used great plainness of speech, in applying those words, "All have sinned, and come short of the glory of God." The next day, being *Good-Friday*, I preached at five to a large and serious congregation. Between one and two I preached at Clara, and then rode to Athlone. I preached at six, on, "Ought not Christ to have suffered these things, and after that to enter into his glory?" So general a drawing I never knew among any people; so that, as yet, none even seems to oppose the truth.

Sat. 9.—I preached in Connaught, a few miles from Athlone. Many heard; but, I doubt, felt nothing.

The Shannon comes within a mile of the house where I preached. I think there is not such another river in Europe: it is here ten or twelve miles over, though scarce thirty miles from its fountain-head. There are many islands in it, once well inhabited, but now mostly desolate. In almost every one is the ruins of a church: in one, the remains of no less than seven. I fear, God hath still a controversy with this land, because it is defiled with blood.

April 10.—(*Easter-day.*) Never was such a congregation seen before at the sacrament in Athlone. I preached at three. Abundance of Papists flocked to hear; so that the Priest, seeing his command did not avail, came in person at six, and drove them away before him like a flock of sheep.

Mon. 11.—I preached, at five, the terrors of the Lord, in the strongest manner I was able. But still they who are ready to eat up every word, do not appear to digest any part of it.

In the evening there appeared more emotion in the congregation than ever I had seen before. But it was in a manner I never saw; not in one here and there, but in all. Perhaps God is working here in a way we have not known, going on with a slow and even motion through the whole body of the people, that they may all remember themselves, and be turned unto the Lord.

Tues. 12.—I rode to Clara, where I was quickly informed, that there was to begin in an hour's time a famous cockfight, to which almost all the country was coming from every side. Hoping to engage some part of them in a better employ, I began preaching in the street, as soon as possible. One or two hundred stopped, and listened a while, and pulled off their hats, and forgot their diversion.

The congregation at Tullamore in the evening was larger than ever before, and deep attention sat on every face. Toward the latter end of the sermon, there began a violent storm of hail. I desired the people to cover their heads; but the greater part of them would not; nor did any one go away till I concluded my discourse.

Wed. 13.—I preached in the evening at Tyrrel's-pass. The congregation here also was larger than ever; and the word of God seemed to take deeper root here than in any other part of this country.

Thur. 14.—The house was full at five. In the evening, many of the neighbouring gentlemen were present, but none mocked. That is not the custom here; all attend to what is spoken in the name of God; they do not understand the making sport with sacred things; so that whether they approve or no, they behave with seriousness.

Fri. 15.—I rode to Edinderry. Abundance of people were quickly gathered together. Having been disturbed in the night by Mr. Swindells, who lay with me, and had a kind of apoplectic fit, I was not at all well about noon, when I began to preach, in a large walk, on one side of the town, and the sun shone hot upon my head, which had been aching all the day; but I forgot this before I had spoken long; and when I had finished my discourse, I left all my weariness and pain behind, and rode on, in perfect health to Dublin.

Sat. 16.—I found great reason to praise God for the work wrought among the people in my absence. But still there is no such work as I look for. I see nothing yet but drops before a shower.

Sun. 17.—I preached at Skinner's-alley, both morning and evening. About four I went to St. Luke's church, being very near us. When I came out, I had a large attendance, even in the church-yard, hallooing and calling names. I am much mistaken, if many of the warmest zealots for the Church would ever come within the doors, if they were thus to run the gauntlet every time they came. Would they not rather sleep in a whole skin?

Wed. 20.—I spent an agreeable hour with Mr. Miller, the Lutheran Minister. From him I learned, that the earnest religion which I found in so many parts of Germany is but of late date, having taken its rise from one man, August Herman Francke! So can God, if it pleaseth him, enable one man to revive his work throughout a whole nation.

Sat. 23.—I read, some hours, an extremely dull book

Sir James Ware's "Antiquities of Ireland." By the vast number of ruins which are seen in all parts, I had always suspected what he shows at large, namely, that in ancient times it was more populous, tenfold, than it is now; many that were large cities, being now ruinous heaps; many shrunk into inconsiderable villages.

I visited one in the afternoon who was ill of a fever, and lay in a very close room. While I was near him, I found myself not well. After my return home, I felt my stomach out of order. But I imagined it was not worth any notice, and would pass off before the morning.

Sun. 24.—I preached at Skinner's-alley at five; and on Oxmantown-green at eight. I was weak in body, but was greatly revived by the seriousness and earnestness of the congregation. Resolving to improve the opportunity, I gave notice of preaching there again in the afternoon; which I did to a congregation much more numerous, and equally attentive. As I came home I was glad to lie down, having a quinsey, attended with a fever. However, when the society met, I made a shift to creep in among them. Immediately my voice was restored. I spoke without pain, for near an hour together. And great was our rejoicing over each other; knowing that God would order all things well.

Mon. 25.—Finding my fever greatly increased, I judged it would be best to keep my bed, and to live awhile on apples and apple-tea. On *Tuesday* I was quite well, and should have preached, but that Dr. Rutty (who had been with me twice) insisted on my resting for a time.

I read to-day what is accounted the most correct history of St. Patrick that is extant; and, on the maturest consideration, I was much inclined to believe, that St. Patrick and St. George were of one family. The whole story smells strong of romance. To touch only on a few particulars:—I object to his first setting out: the Bishop of Rome had no such power in the beginning of the fifth century as this account supposes; nor would his uncle, the Bishop of Tours, have sent him in that age to Rome for a commission to convert Ireland, having himself as much authority over that land as any Italian Bishop whatever. Again: if God had sent him thither, he would not so long have buried his talent in the earth. I never heard before of an Apostle sleeping thirty-five years, and beginning to preach at threescore. But his success staggers me the most of all: no blood of the martyrs is here; no reproach, no scandal of the cross; no persecution to those that will live godly. Nothing is to be heard

of, from the beginning to the end, but Kings, nobles, warriors, bowing down before him. Thousands are converted, without any opposition at all; twelve thousand at one sermon. If these things were so, either there was then no devil in the world, or St. Patrick did not preach the Gospel of Christ.

Wed. 27.—In the evening I read the letters; my voice being weak, but I believe audible. As I was reading one from S. G., a young woman dropped down, and cried out exceedingly; but in a few minutes her sorrow was turned into joy, and her mourning into praise.

Thursday, 28, was the day fixed for my going into the country: but all about me began to cry out, "Sure, you will not go to-day? See how the rain pours down!" I told them, "I must keep my word, if possible." But before five, the man of whom I had bespoke an horse sent word, his horse should not go out in such a day. I sent one who brought him to a better mind. So about six I took horse. About nine I called at Killcock: the old landlord was ill of the gout, and his wife of a complication of distempers; but when I told her, "The Lord loveth whom he chasteneth, and all these are tokens of his love," she burst out, "O Lord, I offer thee all my sufferings, my pain, my sickness! If thou lovest me, it is enough. Here I am: take me, and do with me what thou wilt."

Between one and two we came to Kinnegad. My strength was now pretty well exhausted; so that when we mounted again, after resting an hour, it was as much as I could do to sit my horse. We had near eleven Irish (measured) miles to ride, which are equal to fourteen English. I got over them pretty well in three hours, and by six reached Tyrrel's-pass.

At seven I recovered my strength, so as to preach and meet the society; which began now to be at a stand, with regard to number, but not with regard to the grace of God.

Fri. 29.—I rode to Temple-Macqueteer, and thence toward Athlone. We came at least an hour before we were expected. Nevertheless we were met by many of our brethren. The first I saw, about two miles from the town, were a dozen little boys running with all their might, some bare-headed, some bare-footed and bare-legged: so they had their desire of speaking to me first, the others being still behind.

Sat. 30.—I found the roaring lion began to shake himself here also. Some Papists, and two or three good Protestant families, were cordially joined together, to oppose the

work of God; but they durst not yet do it openly, the stream running so strong against them.

Sun. MAY 1.—Great part of the town was present at five, and, I found, began to feel what was spoken. Yet still the impression is not made, as in other places, on one here and there only: but the main body of the hearers seem to go on together with an even pace.

About two I preached on the Connaught side of the bridge, to an attentive multitude both of Protestants and Papists, whose Priest, perceiving he profited nothing, at five came himself. I preached on, "Is there no balm in Gilead?" and could not help applying to the Papists in particular. I am satisfied many of them were almost persuaded to give themselves up to the great Physician of souls.

Tues. 3.—I rode to Birr, twenty miles from Athlone, and, the key of the sessions-house not being to be found, declared "the grace of our Lord Jesus Christ" in the street, to a dull, rude, senseless multitude. Many laughed the greater part of the time. Some went away just in the middle of a sentence. And yet when one cried out, (a Carmelite Friar, Clerk to the Priest,) "You lie! you lie!" the zealous Protestants cried out, "Knock him down:" and it was no sooner said than done. I saw some bustle, but knew not what was the matter, till the whole was over.

In the evening we rode to Balliboy. There being no house that could contain the congregation, I preached here also in the street. I was afraid, in a new place, there would be but few in the morning; but there was a considerable number, and such a blessing as I had scarce found since I landed in Ireland.

Wed. 4.—I rode to Clara, and preached to a small company, who were not afraid of a stormy day. I spent half an hour after sermon with a few serious people, and then rode to Tullamore.

One who looks on the common Irish cabins, might imagine Saturn still reigned here:—

> *Cum frigida parvus*
> *Præberet spelunca domos; ignemque laremque,*
> *Et pecus et dominos, communi clauderet umbrâ.**

Communi umbrâ indeed: for no light can come into the earth or straw built cavern, on the master and his cattle, but at one hole; which is both window, chimney, and door.

* "The narrow cave a cold retreat affords,
And beasts and men screens with one common shade."

In the evening I preached to a large, quiet congregation; though not so large as the last.

Thur. 5.—Though my flux continually increased, (which was caused by my eating a bad egg at Birr,) yet I was unwilling to break my word, and so made shift to ride in the afternoon to Mountmelick. I had not seen such a congregation before since I set out from Dublin: and the greater part did not stand like stocks and stones; but seemed to understand what I spake of worshipping God "in spirit and in truth."

Fri. 6.—More people came at five than I had seen at that hour in any part of Ireland: and I found my heart so moved towards them, that, in spite of weakness and pain, I enforced, for more than an hour, those solemn words, "The kingdom of God is at hand: repent ye, and believe the Gospel."

Hence I rode to Philip's-town,—a poor, dry, barren place. I pray God the first may not be last.

Sat. 7.—I set out in the morning, and, after resting two hours at Tullamore, and two or three more at Moat, I rode on to Athlone, and preached at six, on, "He healeth them that are broken in heart." I felt no weariness or pain till I had done speaking; but then found I could not meet the society, being ill able to walk the length of the room: but God gave me refreshing sleep.

Sun. 8.—I preached at five, though I could not well stand. I then set out for Aghrim, in the county of Galway, thirteen Connaught (that is, Yorkshire) miles from Athlone. The Morning Prayers (so called) began about twelve; after which we had a warm sermon against enthusiasts. I could not have come at a better time: for I began immediately after; and all that were in the church, high and low, rich and poor, stopped to hear me. In explaining the inward kingdom of God, I had a fair occasion to consider what we had just heard; and God renewed my strength, and, I trust, applied his word to the hearts of most of the hearers.

Mr. S., a neighbouring Justice of Peace, as soon as I had done, desired me to dine with him. After dinner I hastened back to Athlone, and began preaching about six: five Clergymen were of the audience, and abundance of Romanists. Such an opportunity I never had before in these parts.

Mon. 9.—Having not had an hour's sound sleep, from the time I lay down till I rose, I was in doubt whether I could preach or not: however, I went to the market-place as usual, and found no want of strength, till I had fully declared "the redemption that is in Jesus Christ." I had

designed, afterwards, to settle the society throughly; but I was not able to sit up so long.

Many advised me not to go out at night, the wind being extremely cold and blustering. But I could in no wise consent to spare myself, at such a time as this. I preached on, "Come unto me, all ye that labour and are heavy laden." And I found myself at least as well when I had done, as I was before I begun.

Tues. 10.—With much difficulty I broke away from this immeasurably-loving people: and not so soon as I imagined neither; for when we drew near to the turnpike, about a mile from the town, a multitude waited for us at the top of the hill. They fell back on each side, to make us way, and then joined and closed us in. After singing two or three verses, I put forward, when, on a sudden, I was a little surprised by such a cry of men, women, and children, as I never heard before. Yet a little while, and we shall meet, to part no more; and sorrow and sighing shall flee away for ever.

Instead of going straight to Tullamore, I could not be easy without going round by Coolylough: I knew not why; for I did not know then that Mr. Handy's wife, who had been brought to bed a few days, had an earnest desire to see me once more before I left the kingdom. She could not avoid praying for it, though her sister checked her again and again, telling her, it could not be. Before the debate was concluded, I came in: so they wondered, and praised God.

In the evening I preached at Tullamore, and at five in the morning. I was then glad to lie down. In the afternoon, *Wednesday*, 11, I rode once more to Mountmelick. The congregation, both in the evening and the next morning, was larger than before.

After preaching, a grey-headed man came to me, bitterly lamenting, that he had lived many years without knowing that he had need of a Physician. Immediately came another, who had been a harmless man as any in the town: he would have spoke, but could not. I then spoke to him; but not two minutes before he sunk to the ground. So I perceived I had not spent my little strength here "as one that beateth the air."

I took the straight road from hence to Dublin. Here likewise I observed abundance of ruined buildings: but I observed also, that some of them were never finished; and some had been pulled down by those who built them. Such is the amazing fickleness of this people. Almost every one who has his fortune in his own hands, *diruit, ædificat,*

*mutat quadrata rotundis;** and leaves those monuments of his folly to all succeeding generations.

I reached Dublin in the evening, faint and weary; but the two next days I rested.

Sun. 15.—Finding my strength greatly restored, I preached at five, and at eight on Oxmantown-green. I expected to sail as soon as I had done; but the Captain putting it off, (as their manner is,) gave me an opportunity of declaring the Gospel of peace to a still larger congregation in the evening. One of them, after listening some time, cried out, shaking his head, "Ay, he is a Jesuit; that's plain." To which a Popish Priest, who happened to be near, replied aloud, "No, he is not; I would to God he was."

Mon. 16.—Observing a large congregation in the evening, and many strangers among them, I preached more roughly than ever I had done in Dublin, on those awful words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Tues. 17.—I spoke strong and plain words again, both in the morning and evening; and should not have regretted my being detained, had it been only for the blessings of this day.

Wed. 18.—We took ship. The wind was small in the afternoon, but exceeding high towards night. About eight I laid me down on the quarter-deck. I was soon wet from head to foot, but I took no cold at all. About four in the morning we landed at Holyhead, and in the evening reached Carnarvon.

Fri. 20.—I rode with Mr. C. Perronet to Machynlleth, and the next day, *Saturday*, 21, to Builth. I had no desire to go further, as it rained hard; but Mr. Philips pressed us to go on to Garth. We came thither just as they were singing before family-prayer; so I took the book and preached on those words, "Behold, to fear the Lord, that is wisdom; and to depart from evil, that is understanding."

Sun. 22.—At eight I preached at Garth, afterwards in Maesmennys church, and at Builth in the afternoon. We proposed going this evening to John Price's at Mertha; but fearing he might be at the society, (two miles from his house,) we went round that way, and came while the Exhorter was in the midst of his sermon. I preached when he had done. About eight we came to Mertha, and slept in peace.

Mon. 23.—We were on horseback at four o'clock; and at four in the afternoon came to Cardiff. The rain obliged me

* "Pulls down, builds up, and changes square things into round."—EDIT

to preach in the room. *Tuesday*, 14. I breakfasted at Fonmon, dined at Wenvo, and preached at Cardiff in the evening. *Wednesday*, 25. We set out after preaching, and in the afternoon came to Bristol.

Whit-Sunday, MAY 29.—Our first service began about four, at the Weaver's-hall. At seven I preached in the Old-orchard. At ten I began in Kingswood; where, at two, (the house being too small for the congregation,) I preached under the sycamore-tree. At five I preached in the Old-orchard, and then rode to Kingswood; where we concluded the day with a love-feast.

Mon. 30.—I preached at three in the Old-orchard, and in the evening at Bath. *Tuesday*, 31. In the evening I preached at Reading, and *Wednesday*, JUNE 1, I reached London.

We had an exceeding solemn meeting of the bands this evening, and of the society the next.

Sat. 4.—I was sent for by Captain H., one who had been strongly prejudiced against us. But the arrows of the Almighty now constrained him to cry out, "Lord, send by whom thou wilt send!"

Sun. 5.—I preached in Moorfields, both morning and evening. There had been much tumult there the last Sunday; but all was quiet now; and the power of God seemed even to compel sinners to come in.

Sun. 12.—I designed preaching in the fields at seven; but the thunder, and lightning, and rain, prevented. At eleven I preached in St. Bartholomew's church. Deep attention sat on every face, while I explained, and by the grace of God pressed home, those words, "Thou art not far from the kingdom of God."

Mon. 13.—I spent an hour or two with Dr. Pepusch. He asserted, that the art of music is lost; that the ancients only understood it in its perfection; that it was revived a little in the reign of King Henry VIII., by Tallys and his cotemporaries; as also in the reign of Queen Elizabeth, who was a judge and patroness of it; that after her reign it sunk for sixty or seventy years, till Purcell made some attempts to restore it; but that ever since, the true, ancient art, depending on nature and mathematical principles, had gained no ground; the present masters having no fixed principles at all.

Wed. 15.—I preached once more at St. Bartholomew's. How strangely is the scene changed! What laughter and tumult was there among the best of the parish, when we preached in a London church ten years ago! And now all are calm and quietly attentive, from the least even to the greatest.

Sun. 19.—The congregation in Moorfields was greatly increased, both morning and afternoon: and their seriousness increased with their number; so that it was comfortable even to see them. In the evening, to ease me a little in my journey, as I had not yet recovered my strength, Colonel Gumley carried me in his chair to Brentford.

Mon. 20.—I preached at Reading, at noon, to a serious, well-behaved congregation; and, in the afternoon, rode to Hungerford. *Tuesday*, 21. I preached in the Old-orchard, at Bristol, on, "Rejoice in the Lord, ye righteous."

Friday, 24, the day we had appointed for opening the school at Kingswood, I preached there, on, "Train up a child in the way that he should go: and when he is old, he will not depart from it." My brother and I administered the Lord's supper to many who came from far. We then agreed on the general rules of the school, which we published presently after.

Mon. 27.—I rode to Wallbridge, near Stroud, and preached at one, to a lively congregation. About two we set out for Stanley. I scarce ever felt the sun so scorching hot in England. I began preaching in Farmer Finch's orchard, (there not being room in the house,) between seven and eight, and the poor, earnest people devoured every word.

Tues. 28.—I rode to Evesham, and exhorted them to "strengthen the things that remained, which were ready to die." *Wednesday*, 29. We took horse at four, and, calling at Studley, found a woman of a broken heart, mourning continually after God, and scarce able to speak without tears. About one I began preaching in the open air at Birmingham. At the same time it began raining violently, which continued about a quarter of an hour; but did not disturb either me or the congregation.

At half an hour after six I preached at Wednesbury, to an exceeding large congregation; and every man, woman, and child behaved in a manner becoming the Gospel.

Thur. 30.—We set out between three and four, and reached Nottingham in the afternoon. *Friday*, JULY 1. I rode to Sheffield, and preached in the evening, at the end of the house, to a quiet congregation.

Sat. 2.—I rode to Epworth, and preached to a large congregation, many of them stablished in the grace of God.

Sun. 3.—I preached in the room at five, but at nine, on my usual stand, at the Cross. The clouds came just in time (it being a warm, sunshiny morning) to shade me and the congregation: but at the same time both the light and power of the Most High were upon many of their souls.

I was quite surprised when I heard Mr. R. preach. That soft, smooth, tuneful voice, which he so often employed to blaspheme the work of God, was lost, without hope of recovery: all means had been tried, but none took place. He now spoke in a manner shocking to hear, and impossible to be heard distinctly by one quarter of the congregation.

Mr. Hay, the Rector, reading Prayers, I had once more the comfort of receiving the Lord's supper at Epworth. After the evening service, I preached at the Cross again, to almost the whole town. I see plainly, we have often judged amiss, when we have measured the increase of the work of God, in this and other places, by the increase of the society only. The society here is not large; but God has wrought upon the whole place. Sabbath-breaking and drunkenness are no more seen in these streets; cursing and swearing are rarely heard. Wickedness hides its head already. Who knows but, by and by, God may utterly take it away?

I was peculiarly pleased with the deep seriousness of the congregation at church, both morning and evening: and all the way as we walked down the Church-lane, after the sermon was ended, I scarce saw one person look on either side, or speak one word to another.

Mon. 4.—I rode to Hainton. The congregation here was but small, which was chiefly owing to the miserable diligence of the poor Rector. Art thou also to die, and to give an account to God of every word and work?

Tues. 5.—We rode to Coningsby, on the edge of the Fens. Mr. B., a Baptist Minister, had wrote to me at London, begging me to lodge with him, whenever I came to Coningsby: but he was gone out of town that very morning. However, one rode after him, and brought him back in the afternoon. I was scarce set down in his house, before he fell upon the point of baptism. I waved the dispute for some time; but finding there was no remedy, I came close to the question, and we kept to it for about an hour and half. From that time we let the matter rest, and confirmed our love towards each other.

At seven I preached in the street, to one of the largest congregations I had seen in Lincolnshire. In the morning, *Wednesday*, 6, we had another quiet and comfortable opportunity. We thence rode to Lorborough, where I preached at eleven; and in the afternoon, to Grimsby.

At seven I preached in the large room; but it was not near large enough to contain the congregation. Many stood on the stairs, and in the adjoining rooms, and many below in the street. The fear of God has lately spread in

an uncommon degree among this people also. Nor has Mr. Prince been able to prevent it, though he bitterly curses us in the name of the Lord.

Thur. 7.—Immediately after preaching I rode to Laseby, and preached at seven to a small, earnest congregation We stopped no more till we came to Epworth, where we had a joyful meeting in the evening.

Fri. 8.—I took horse immediately after preaching, and rode to Mr. Stovin's, of Crowle. I began preaching soon after eight; but so wild a congregation I had not lately seen: however, as I stood within the Justice's garden, they did not make any disturbance.

About noon I preached at Sykehouse. The little society here also seemed to partake of the general revival. We took horse at ten, and soon after eight came to Boroughbridge.

Sat. 9.—Setting out between two and three, we reached Newcastle about three in the afternoon. *Sunday*, 10. I began exhorting all that loved their own souls, solemnly to renew their covenant with God; the nature of which I explained at large on the mornings of the ensuing week.

I had designed preaching between eight and nine in Sandgate; but the rain drove us into the room. In the afternoon I preached on the First Lesson, David's conquest of Goliath; but the house would in no wise contain the people, so that many were forced to go away.

On *Wednesday*, *Thursday*, and *Friday*, I examined the classes, and found not only an increase of number, but likewise more of the life and power of religion among them than ever I had found before.

The same thing I observed in all the country societies, among which I spent one or more nights every week.

Sun. 17.—We had a glorious hour in the morning. At half-hour past eight I preached in the Castle-garth, and again at four in the afternoon to a vast multitude of people.

Mon. 18.—I began my journey northward, having appointed to preach in Morpeth at noon. As soon as I had sung a few verses at the Cross, a young man appeared at the head of his troop, and told me very plainly and roughly, "You shall not preach there." I went on; upon which he gave the signal to his companions, who prepared to force me into better manners; but they quickly fell out among themselves. Meantime I began my sermon, and went on without any considerable interruption; the congregation softening more and more, till, toward the close, the far greater part appeared exceeding serious and attentive

In the afternoon we rode to Widdrington, which belonged to the Lord Widdrington, till the rebellion in 1716. The people flocked in from all parts, so that the congregation here was larger than at Morpeth. It was a delightful evening, and a delightful place, under the shade of tall trees; and every man hung upon the word; none stirred his head or hand, or looked to the right or left, while I declared, in strong terms, "the grace of our Lord Jesus Christ."

Tues. 19.—We rode to Alemouth, a small seaport town, famous for all kinds of wickedness. The people here are sinners convict; they have nothing to pay, but plead guilty before God. Therefore, I preached to them without delay Jesus Christ, for "wisdom, righteousness, sanctification, and redemption."

After dinner we rode to Alnwick, one of the largest inland towns in the county of Northumberland. At seven I preached at the Cross to as large a congregation as at Newcastle on Sunday evening. This place seemed much to resemble Athlone: all were moved a little, but none very much. The waters spread wide, but not deep. But let the Lord work as it seemeth him good.

Wed. 20.—We took horse between eight and nine, and a little before two came to Berwick. I sent to the Commander of the garrison to desire the use of a green place near his house, which he readily granted. I preached at seven to (it was judged) two thousand people. I found the generality of them just such as I expected; serious and decent, but not easy to be convinced of any thing. For who can tell them what they did not know before?

Thur. 21.—After preaching we walked round the walls, which they were repairing and rebuilding. I could not but observe to-day, how different the face of things was, from what it appeared yesterday; especially after I had preached at noon. Yesterday we were hallooed all along the streets: to-day none opened his mouth as we went along; the very children were all silent. The grown people pulled off their hats on every side; so that we might even have fancied ourselves at Newcastle. O well is it, that honour is balanced with dishonour, and good report with evil report!

At seven I preached to a far larger congregation than before. And now the word of God was as a fire and an hammer. I began again and again, after I thought I had done; and the latter words were still stronger than the former; so that I was not surprised at the number which attended in the morning, when we had another joyful,

solemn hour. Here was the loud call to the people of Berwick, if haply they would know the day of their visitation.

Fri. 22.—I preached about noon at Tuggle, a village about three miles from Barnborough; and then went on to Alnwick, where, at seven, was such a congregation as one would not have thought the whole town could afford; and I was enabled to deal faithfully with them, in explaining, "Thou art not far from the kingdom of God." I was constrained to speak twice as long as usual; but none offered to go away: and I believe the most general call of God to the people of Alnwick was at this hour.

Sat. 23.—I preached at noon at Long-horsley. The Minister here was of a truly moderate spirit. He said, "I have done all I can for this people; and I can do them no good. Now let others try. If they can do any, I will thank them with all my heart."

Sun. 24.—I preached at five in the Newcastle house; at half-hour past eight in the Castle-garth, and at four in the afternoon. I was weary and faint when I began to speak; but my strength was quickly renewed. Thence we went to the society. I had designed to read the Rules; but I could not get forward. As we began so we went on till eight o'clock, singing, and rejoicing, and praising God.

Wed. 27.—I rode to Blanchland, intending to preach there. But, at the desire of Mr. W., the Steward of the lead-mines, I went about a mile further, to a house where he was paying the miners; it being one of their general pay-days. I preached to a large congregation of serious people, and rode on to Hindly-hill, in Allandale.

Thur. 28.—We rode over the moors to Nint's-head, a village south-west from Allandale, where I preached at eight. We then went on to Alesden, a small market-town in Cumberland. At noon I preached at the Cross, to a quiet, staring people, who seemed to be little concerned, one way or the other. In the evening I preached at Hindly-hill again, and we praised God with joyful lips.

Fri. 29.—At noon I went to the Cross in Allandale town, where Mr. Topping, with a company of the better sort, waited for us. I soon found it was but a vain attempt to dispute or reason with him. He skipped so from one point to another, that it was not possible to keep up with him: so after a few minutes I removed about an hundred yards, and preached in peace to a very large congregation; it being the general pay-day, which is but once in six months.

Sat. 30.—At noon I preached at Newlands; about three near Tanfield-cross, and at Newcastle in the evening.

Sun. 31.—At eight I preached in the street, at Sunderland, and at one in the afternoon. I rode thence straight to the Castle-garth, and found abundance of people gathered together. Many were in tears all round, while those comfortable words were opened and applied, "He healeth them that are broken in heart, and giveth medicine to heal their sickness."

Mon. AUGUST 1.—One of my old companions returned,—my head-ache; which I never had while I abstained from animal food. But I regarded it not, supposing it would go off in a day or two of itself.

Tues. 2.—I preached about noon at Biddick, and at Pelton in the evening. I intended to have given an exhortation to the society; but as soon as we met, the spirit of supplication fell upon us, so that I could hardly do any thing but pray and give thanks, till it was time for us to part.

Wed. 3.—I found it absolutely necessary to publish the following advertisement:—

"WHEREAS one Thomas Moor, *alias* Smith, has lately appeared in Cumberland and other parts of England, preaching (as he calls it) in a Clergyman's habit, and then collecting money of his hearers: this is to certify, whom it may concern, that the said Moor is no Clergyman, but a cheat and impostor; and that no Preacher in connexion with me, either directly or indirectly asks money of any one.

"JOHN WESLEY."

Thur. 4.—I preached in the evening at Spen: *Friday*, 5. About noon, at Horsley. As I rode home I found my headache increase much. But as many people were come from all parts, (it being the monthly watch-night,) I could not be content to send them empty away. I almost forgot my pain while I was speaking; but was obliged to go to bed as soon as I had done.

Sat. 6.—The pain was much worse than before. I then applied cloths dipped in cold water: immediately my head was easy, but I was exceeding sick. When I laid down, the pain returned, and the sickness ceased: when I sat up, the pain ceased, and the sickness returned. In the evening I took ten grains of ipecacuanha: it wrought for about ten minutes. The moment it had done I was in perfect health, and felt no more either of pain or sickness.

Sun. 7.—I preached as usual at five, and at half-hour after eight. In the afternoon all the street was full of people, come from all parts to see the Judges. But a good part of them followed me into the Castle-garth, and found some-

thing else to do. This put a zealous man that came by quite out of patience, so that I had hardly named my text, when he began to scold and scream, and curse and swear, to the utmost extent of his throat. But there was not one of the whole multitude, rich or poor, that regarded him at all.

Mon. 8.—I set out once more for the north. At noon I preached at the Cross, in Morpeth; in the evening at Alnwick; where many now began to fear God, and tremble at his word.

Tues. 9.—I preached about noon at Tuggle; and between six and seven in the evening at Berwick. More of the gentry were there than ever before; and I think but three went away. *Wednesday*, 10. The congregation was nearly doubled, and the word seemed to sink into their hearts. It was with great difficulty that I afterwards met the society; so many crowded after me, (though without the least incivility,) and knew not how to go away.

Thur. 11.—Abundance of them were with us in the morning. We took horse as soon as we could after preaching, and before twelve reached Alemouth, where all the publicans and sinners drew near to hear: nay, and all the gentry; the chief of whom invited us to dinner, where we spent two hours in agreeable and useful conversation.

In the evening I preached to the earnest congregation at Widdrington. There is always a blessing among this people.

Fri. 12.—In riding to Newcastle, I finished the tenth Iliad of Homer. What an amazing genius had this man! To write with such strength of thought, and beauty of expression, when he had none to go before him! And what a vein of piety runs through his whole work, in spite of his pagan prejudices! Yet one cannot but observe such improprieties intermixed, as are shocking to the last degree.

What excuse can any man of common sense make for

> "His scolding heroes, and his wounded gods?"

Nay, does he not introduce even his "father of gods and men," one while shaking heaven with his nod, and soon after using his sister and wife, the empress of heaven, with such language as a carman might be ashamed of? And what can be said for a King, full of days and wisdom, telling Achilles how often he had given him wine, when he was a child and sat in his lap, till he had vomited it up on his clothes? Are these some of those "divine boldnesses which naturally provoke short-sightedness and ignorance to show themselves?"

Tues. 16.—We left Newcastle. In riding to Leeds, I

read Dr. Hodge's "Account of the Plague in London." I was surprised, 1. That he did not learn, even from the symptoms related by himself, that the part first seized by the infection was the stomach; and, 2. That he so obstinately persevered in the hot regimen; though he continually saw the ill success of it,—a majority of the patients dying under his hands.

Soon after twelve I preached near the market-place in Stockton, to a very large and very rude congregation. But they grew calmer and calmer; so that long before I had done, they were quiet and serious. Some gentlemen of Yarm earnestly desired that I would preach there in the afternoon. I refused for some time, being weak and tired; so that I thought preaching thrice in the day, and riding upwards of fifty miles, would be work enough. But they would take no denial: so I went with them about two o'clock, and preached at three, in the market-place there, to a great multitude of people, gathered together at a few minutes' warning. About seven I preached in the street at Osmotherly. It rained almost all the time; but none went away. We took horse about five, *Wednesday*, 17, and in the afternoon came to Leeds.

On *Thursday* and *Friday* I preached at the neighbouring towns.

Sat. 20.—At the earnest desire of the little society, I went to Wakefield. I knew the madness of the people there: but I knew also, they were in God's hand. At eight I would have preached in Francis Scot's yard: but the landlord would not suffer it; saying, the mob would do more hurt to his houses than ever we should do him good; so I went, perforce, into the main street, and proclaimed pardon for sinners. None interrupted, or made the least disturbance, from the beginning to the end.

About one I preached at Oulton, where likewise all is now calm, after a violent storm of several weeks, wherein many were beaten, and wounded, and outraged various ways; but none moved from their steadfastness. In the evening I preached at Armley to many who want a storm, being quite unnerved by constant sunshine.

Sun. 21.—I preached, as usual, at Leeds and Birstal.

Mon. 22.—After preaching at Heaton, I rode to Skircoat-green. Our brethren here were much divided in their judgment. Many thought I ought to preach at Halifax-cross: others judged it to be impracticable; the very mention of it as a possible thing having set all the town in an uproar. However, to the Cross I went. There was an immense number of people, roaring like the waves of the sea. But

the far greater part of them were still as soon as I began to speak. They seemed more and more attentive and composed; till a gentleman got some of the rabble together, and began to throw money among them, which occasioned much hurry and confusion. Finding my voice could not be heard, I made signs to the people, that I would remove to another place. I believe nine in ten followed me to a meadow, about half a mile from the town, where we spent so solemn an hour as I have seldom known, rejoicing and praising God.

Tues. 23.—The congregation was larger at five in the morning than it was in the evening when I preached here before. About one I preached at Baildon, and in the evening at Bradford; where none behaved indecently but the Curate of the parish.

Wed 24.—At eight I preached at Eccleshill, and about one at Keighley. At five Mr. Grimshaw read Prayers and I preached at Haworth, to more than the church could contain. We began the service in the morning at five: and even then the church was nearly filled.

Thur. 25.—I rode with Mr. Grimshaw to Roughlee, where T. Colbeck, of Keighley, was to meet us. We were stopped again and again, and begged not to go on; for a large mob from Colne was gone before us. Coming a little farther, we understood they had not yet reached Roughlee. So we hastened on, that we might be there before them. All was quiet when we came. I was a little afraid for Mr. Grimshaw: but it needed not: he was ready to go to prison or death for Christ's sake.

At half-hour after twelve I began to preach. I had about half finished my discourse, when the mob came pouring down the hill like a torrent. After exchanging a few words with their captain, to prevent any contest, I went with him as he required. When we came to Barrowford, two miles off, the whole army drew up in battle-array before the house into which I was carried, with two or three of my friends. After I had been detained above an hour, their captain went out, and I followed him, and desired him to conduct me whence I came. He said, he would: but the mob soon followed after; at which he was so enraged, that he must needs turn back to fight them, and so left me alone.

A farther account is contained in the following letter, which I wrote the next morning.—

"SIR, *Widdop, Aug.* 26, 1748.

"YESTERDAY, between twelve and one o'clock, while I was speaking to some quiet people, without any noise or

tumult, a drunken rabble came, with clubs and staves, in a tumultuous and riotous manner, the captain of whom, Richard B., by name, said he was a Deputy-Constable, and that he was come to bring me to you. I went with him; but I had scarce gone ten yards, when a man of his company struck me with his fist in the face with all his might; quickly after, another threw his stick at my head: I then made a little stand; but another of your champions, cursing and swearing in the most shocking manner, and flourishing his club over his head, cried out, 'Bring him away!'

"With such a convoy I walked to Barrowford, where they informed me you was; their drummer going before, to draw all the rabble together from all quarters.

"When your Deputy had brought me into the house, he permitted Mr. Grimshaw, the Minister of Haworth, Mr. Colbeck, of Keighley, and one more, to be with me, promising that none should hurt them. Soon after you and your friends came in, and required me to promise, I would come to Roughlee no more. I told you, I would sooner cut off my hand, than make any such promise: neither would I promise that none of my friends should come. After abundance of rambling discourse, (for I could keep none of you long to any one point,) from about one o'clock till between three and four, (in which one of you frankly said, 'No; we will not be like Gamaliel, we will proceed like the Jews,') you seemed a little satisfied with my saying, 'I will not preach at Roughlee at this time.' You then undertook to quiet the mob, to whom you went and spoke a few words, and their noise immediately ceased. I then walked out with you at the back-door.

"I should have mentioned that I had several times before desired you to let me go, but in vain; and that when I attempted to go with Richard B., the mob immediately followed, with oaths, curses, and stones; that one of them beat me down to the ground; and when I rose again, the whole body came about me like lions, and forced me back into the house.

"While you and I went out at one door, Mr. Grimshaw and Mr. Colbeck went out at the other. The mob immediately closed them in, tossed them to and fro with the utmost violence, threw Mr. Grimshaw down, and loaded them both with dirt and mire of every kind; not one of your friends offering to call off your blood-hounds from the pursuit.

"The other quiet, harmless people, who followed me at a distance, to see what the end would be, they treated still worse; not only by the connivance, but by the express order,

of your Deputy. They made them run for their lives, amidst showers of dirt and stones, without any regard to age or sex. Some of them they trampled in the mire, and dragged by the hair, particularly Mr. Mackford, who came with me from Newcastle. Many they beat with their clubs without mercy. One they forced to leap down (or they would have thrown him headlong) from a rock, ten or twelve feet high, into the river. And when he crawled out, wet and bruised, they swore they would throw him in again, which they were hardly persuaded not to do. All this time you sat well-pleased close to the place, not attempting in the least to hinder them.

"And all this time you was talking of justice and law! Alas, Sir, suppose we were Dissenters, (which I deny,) suppose we were Jews or Turks, are we not to have the benefit of the laws of our country? Proceed against us by the law, if you can or dare; but not by lawless violence; not by making a drunken, cursing, swearing, riotous mob, both judge, jury, and executioner. This is flat rebellion against God and the King, as you may possibly find to your cost."

Between four and five we set out from Roughlee. But observing several parties of men upon the hills, and suspecting their design, we put on and passed the lane they were making for before they came. One of our brothers, not riding so fast, was intercepted by them. They immediately knocked him down, and how it was that he got from amongst them he knew not.

Before seven we reached Widdop. The news of what had passed at Barrowford made us all friends. The person in whose house Mr. B. preached, sent and begged I would preach there; which I did at eight, to such a congregation as none could have expected on so short a warning. He invited us also to lodge at his house, and all jealousies vanished away.

Fri. 26.—I preached at five, to much the same congregation. At twelve we came to Heptonstall-bank. The house stands on the side of a steep mountain, and commands all the vale below. The place in which I preached was an oval spot of ground, surrounded with spreading trees, scooped out, as it were, in the side of the hill, which rose round like a theatre. The congregation was equal to that at Leeds; but such serious and earnest attention! It lifted up my hands, so that I preached as I scarce ever did in my life.

About four I preached again to nearly the same congregation, and God again caused the power of his love to be

known. Thence we rode to Midgley. Many flocked from all parts, to whom I preached till near an hour after sunset. The calmness of the evening agreed well with the seriousness of the people; every one of whom seemed to drink in the word of God, as a thirsty land the refreshing showers.

Sat. 27.—I preached once more at seven to the earnest people at the Bank, and then rode to Todmorden-edge. Here several prisoners were set at liberty, as was Mr. Mackford the day before. At five I preached at Mellar-barn, in Rosendale. There were a few rude people; but they kept at a distance; and it was well they did, or the unawakened hearers would have been apt to handle them roughly. I observed here what I had not then seen, but at one single place in England:—When I had finished my discourse, and even pronounced the blessing, not one person offered to go away; but every man, woman, and child stayed just where they were, till I myself went away first.

Sun. 28.—I was invited by Mr. U., the Minister of Goodshaw, to preach in his church. I began reading Prayers at seven; but perceiving the church would scarce contain half of the congregation, after prayers I went out, and standing on the churchyard wall, in a place shaded from the sun, explained and enforced those words in the second lesson, "Almost thou persuadest me to be a Christian."

I wonder at those who still talk so loud of the indecency of field-preaching. The highest indecency is in St. Paul's church, when a considerable part of the congregation are asleep, or talking, or looking about, not minding a word the Preacher says. On the other hand, there is the highest decency in a churchyard or field, when the whole congregation behave and look as if they saw the Judge of all, and heard him speaking from heaven.

At one I went to the Cross in Bolton. There was a vast number of people, but many of them utterly wild. As soon as I began speaking, they began thrusting to and fro; endeavouring to throw me down from the steps on which I stood. They did so once or twice; but I went up again, and continued my discourse. They then began to throw stones; at the same time some got upon the Cross behind me to push me down; on which I could not but observe, how God overrules even the minutest circumstances. One man was bawling just at my ear, when a stone struck him on the cheek, and he was still. A second was forcing his way down to me, till another stone hit him on the forehead: it bounded back, the blood ran down, and he came no farther. The third, being got close to me, stretched out his

hand, and in the instant a sharp stone came upon the joints of his fingers. He shook his hand, and was very quiet till I concluded my discourse and went away.

We came to Shackerley, six miles further, before five in the evening. Abundance of people were gathered before six; many of whom were disciples of Dr. Taylor; laughing at original sin, and, consequently, at the whole frame of scriptural Christianity. O what a providence is it, which has brought us here also, among these silver-tongued Antichrists! Surely a few, at least, will recover out of the snare, and know Jesus Christ as their wisdom and righteousness!

Mon. 29.—I preached at Davy-hulme I had heard a surprising account concerning a young woman of Manchester, which I now received from her own mouth. She said, "On Friday, the 4th of last March, I was sitting in the house while one read the Passion-hymn. I had always before thought myself good enough, having constantly gone to church and said my prayers, nor had I ever heard any of the Methodist Preachers. On a sudden I saw our Saviour on the cross, as plain as if it had been with my bodily eyes; and I felt it was my sins for which he died. I cried out, and had no strength left in me. Whether my eyes were open or shut, he was still before me hanging on the cross; and I could do nothing but weep and mourn day and night. This lasted till Monday in the afternoon. Then I saw, as it were, heaven open, and God sitting upon his throne in the midst of ten thousand of his saints; and I saw a large book in which all my sins were written; and he blotted them all out, and my heart was filled with peace, and joy, and love, which I have never lost to this hour."

In the evening I preached at Booth-bank. *Tuesday*, 30. I preached about one at Oldfield-brow. We rode in the afternoon to Woodley. We saw by the way many marks of the late flood; of which John Bennet, who was then upon the place, gave us the following account:—

"On Saturday, the 23d of July last, there fell for about three hours, in and about Hayfield, in Derbyshire, a very heavy rain, which caused such a flood as had not been seen by any now living in those parts.

"The rocks were loosened from the mountains: one field was covered with huge stones from side to side.

"Several water-mills were clean swept away, without leaving any remains.

"The trees were torn up by the roots, and whirled away like stubble.

"Two women of a loose character were swept away from their own door and drowned. One of them was found near the place; the other was carried seven or eight miles.

"Hayfield churchyard was all torn up, and the dead bodies swept out of their graves. When the flood abated, they were found in several places. Some were hanging on trees; others left in meadows or grounds; some partly eaten by dogs, or wanting one or more of their members."

Wed. 31.—John Bennet showed me a gentleman's house, who was, a few years since, utterly without God in the world. But two or three years ago, God laid his hand both upon his body and soul. His sins dropped off. He lived holy and unblamable in all things. And not being able to go about doing good, he resolved to do what good he could at home. To this end he invited his neighbours to his house, every Sunday morning and evening, (not being near any church,) to whom he read the prayers of the church and a sermon. Sometimes he had an hundred and fifty or two hundred of them at once. At Bongs I received an invitation from him; so John Bennet and I rode down together, and found him rejoicing under the hand of God, and praising him for all his pain and weakness.

In the evening I preached at Chinley: *Thursday*, SEPTEMBER 1, near Finny-green at noon; and in the evening near Astbury. *Friday*, 2. I preached at Wednesbury in the afternoon, and thence rode to Meriden. Riding long stages the next day, we reached St. Alban's, and the Foundery on *Sunday* morning.

In the following week I examined the classes, and settled all the business which had called me to London. *Monday*, 12. I preached at Reading, and rode on to Hungerford. *Tuesday*, 13. I preached in the new-built room at Bristol. *Thursday*, 15. I rode to Beercrocombe, where, between six and seven, I preached to a serious congregation. At three, *Friday*, 16, we took horse, and came in the evening to Lifton, near Launceston.

One who removed from Camelford hither, received us gladly. I had not been well all the day, so that I was not sorry they had had no notice of my coming. Being much better in the morning, I preached at seven in the street to a listening multitude, on, "Repent ye, and believe the Gospel."

After preaching, I rode on to Mr. Bennet's. In the evening I read Prayers and preached in Tresmere church. *Sunday*, 18. I rode to St. Gennis. Mr. Bennet read Prayers, and I preached, on, "Thou art not far from the kingdom of God." I question if there were more than two persons in

the congregation who did not take it to themselves. Old Mrs. T. did, who was in tears during a great part of the sermon. And so did Mr. B., who afterwards spoke of himself in such a manner as I rejoiced to hear.

Between three and four we reached Tresmere, where a large congregation waited for us. There was no need of speaking terrible things to these, a people ready prepared for the Lord. So I began, immediately after prayers, "All things are of God, who hath reconciled us unto himself."

A little before six I preached again near St. Stephen's-down. The whole multitude were silent while I was speaking. Not a whisper was heard; but the moment I had done, the chain fell off their tongues. I was really surprised. Surely never was such a cackling made on the banks of Cayster, or the common of Sedgmoor.

Mon. 19.—I rode to Camelford, and preached about noon, none now offering to interrupt. Thence I went to Port-Isaac, and preached in the street at five to near the whole town; none speaking an unkind word. It rained most of the time, but I believe not five persons went away.

Tues. 20.—The room was full at four. I breakfasted about seven, at Wadebridge, with Dr. W., who was, for many years, a steady, rational infidel. But it pleased God to touch his heart in reading the "Appeal;" and he is now labouring to be altogether a Christian.

After preaching at one at St. Agnes, I went on to St. Ives. The lives of the society have convinced most of the town, that what we preach is the very truth of the Gospel.

Fri. 23.—I preached at St. Ives, Ludgvan, and Gulval; *Saturday*, 24, at St. Just. I rejoiced over the society here; their hearts are so simple and right toward God. And out of one hundred and fifty persons, more than an hundred walk in the light of his countenance.

Sun. 25.—Believing my strength would not allow of preaching five times in the day, I desired John Whitford to preach at five. At eight I preached at Morva, near the village of Trembath. Hence I rode to Zennor: Mr. Simmonds came soon after, and preached a close, awakening sermon; which I endeavoured to enforce by earnestly applying those words, "Thou art not far from the kingdom of God."

I reached Newlyn a little after four. Here was a congregation of quite a different sort,—a rude, gaping, staring rabble-rout; some or other of whom were throwing dirt or stones continually. But before I had done, all were quiet and still; and some looked as if they felt what was spoken. We came to St. Ives about seven: the room would nothing

near contain the congregation; but they stood in the orchard all round, and could hear perfectly well. I found to-night that God *can* wound by the Gospel as well as by the law; although the instances of this are exceeding rare, nor have we any Scripture-ground to expect them. While I was enforcing, "We pray you in Christ's stead, be ye reconciled to God," a young woman, till then quite unawakened, was cut to the heart, and sunk to the ground; though she could not give a clear, rational account of the manner how the conviction seized upon her.

Mon. 26.—I took my leave of St. Ives; about noon preached at Sithney, and at six in the evening at Crowan.

Tues. 27.—At one I preached in Penryn, in a convenient place, encompassed with houses. Many of the hearers were at first like those of Newlyn. But they soon softened into attention.

Wed. 28.—I took horse between three and four, and came to St. Mewan at eight. It rained all the time I was walking to the Green, which was the usual place of preaching. But the moment I began to speak the rain ceased, and did not begin again till I had done speaking. It rained with little intermission all the day after; which made the roads so bad, that it was pretty dark when we came within two miles of Crimble-passage. We were in doubt, whether the tide would allow us to ride along the sands, as we do at low water. However, it being much the shortest way, we tried. The water was still rising; and at one step our foremost man plunged in, above the top of his boots. Upon inquiry we found his horse had stumbled on a little rock, which lay under water. So we rode on, reached the passage about seven, and the Dock a little before eight.

We found great part of the congregation still waiting for us. They attended again at four in the morning. At five we took horse, and, by easy riding, soon after eight came to Tavistock. After I had preached, we hasted on, rested an hour at Oakhampton, and soon after sun-set came to Crediton.

We could willingly have stayed here, but John Slocomb had appointed to meet us at Collumpton. Soon after we set out, it was exceeding dark, there being neither moon nor stars. The rain also made it darker still, particularly in the deep, narrow lanes. In one of these we heard the sound of horses coming toward us, and presently a hoarse voice cried, "What have you got?" Richard Moss understood him better than me, and replied, "We have no panniers." Upon which he answered, "Sir, I ask your pardon," and went by very quietly

There were abundance of turnings in the road, so that we could not easily have found our way at noon day. But we always turned right; nor do I know that we were out of the way once. Before eight the moon rose. We then rode cheerfully on, and before ten reached Collumpton.

Fri. 30.—I preached at eleven in Taunton; at three in Bridgewater; at seven in Middlesey.

Sat. October 1.—I preached at Waywick about one, and then rode quietly on to Bristol.

I examined the society the following week, leaving out every careless person, and every one who wilfully and obstinately refused to meet his brethren weekly. By this means their number was reduced from nine hundred to about seven hundred and thirty.

Sun. 9.—I began examining the classes in Kingswood; and was never before so fully convinced of the device of Satan, which has often made our hands hang down, and our minds evil affected to our brethren. Now, as ten times before, a cry was gone forth, "What a scandal do these people bring upon the Gospel! What a society is this! with all these drunkards and tale-bearers and evil-speakers in it!" I expected, therefore, that I should find an heavy task upon my hands; and that none of *these scandalous people* might be concealed, I first met all the Leaders, and inquired particularly of each person in every class. I repeated this inquiry when the classes themselves met. And what was the ground of all this outcry? Why, *two* persons had relapsed into drunkenness within three months' time; and *one* woman was proved to have made, or at least related, an idle story concerning another. I should rather have expected *two-and-twenty* instances of the former, and *one hundred* of the latter kind.

Thur. 13.—I preached in Bath at noon to many more than the room would contain. In the evening I preached in the street at Westbury, under Salisbury-plain. The whole congregation behaved well, though it was a town noted for rough and turbulent people.

Fri. 14.—I preached at Reading; and on *Saturday*, 15, rode to London

Sat. 22.—I spent an hour in observing the various works of God in the Physic-garden at Chelsea. It would be a noble improvement of the design, if some able and industrious person were to make a full and accurate inquiry into the use and virtues of all these plants: without this, what end does the heaping them thus together answer, but the gratifying an idle curiosity?

Tues. NOVEMBER 1.—Being All-Saints' day, we had a solemn assembly at the chapel; as I cannot but observe, we have had on this very day, for several years. Surely, "right dear in the sight of the Lord is the death of his saints!"

Sun. 13.—Sarah Peters, a lover of souls, a mother in Israel, went to rest. During a close observation of several years, I never saw her, upon the most trying occasions, in any degree ruffled or discomposed, but she was always loving, always happy. It was her peculiar gift, and her continual care, to seek and save that which was lost; to support the weak, to comfort the feeble-minded, to bring back what had been turned out of the way. And in doing this, God endued her, above her fellows, with the love that "believeth, hopeth, endureth all things."

"For these four years last past," says one who was intimately acquainted with her, "we used once or twice a week to unbosom ourselves to each other. I never knew her to have one doubt concerning her own salvation. Her soul was always filled with the holy flame of love, and ran after Christ as the 'chariots of Amminadib.' She used to say, 'I think I am all spirit; I must be always moving: I cannot rest, day or night, any longer than I am gathering in souls to God.' Yet she would often complain of her weakness and imperfections; and cry out, 'I am an unprofitable servant.' I was sometimes jealous that she carried her charity too far, not allowing herself what was needful. But she would answer, 'I can live upon one meal a day, so that I may have to give to them that have none.'"

On Sunday, October 9, she went, with one more, to see the condemned malefactors in Newgate. They inquired for John Lancaster, in particular, who had sent to desire their coming. He asked them to go into his cell, which they willingly did; although some dissuaded them from it, because the gaol distemper (a kind of pestilential fever) raged much among the prisoners. They desired he would call together as many of the prisoners as were willing to come. Six or seven of those who were under sentence of death came. They sung a hymn, read a portion of Scripture, and prayed. Their little audience were all in tears. Most of them appeared deeply convinced of their lost estate. From this time her labours were unwearied among them; praying with them and for them night and day.

John Lancaster said, "When I used to come to the Foundery every morning, which I continued to do for some time, I little thought of ever coming to this place. I then often felt the love of God, and thought I should never

commit sin more. But after a while, I left off coming to the preaching: then my good desires died away. I fell again into the diversions I had laid aside, and the company I had left off. As I was one day playing at skittles with some of these, a young man with whom I was now much acquainted, gave me a part of the money which he had just been receiving for some stolen goods. This, with his frequent persuasions, so wrought upon me, that at last I agreed to go partners with him. Yet I had often strong convictions; but I stifled them as well as I could.

"We continued in this course till August last. As we were then going home from Bartholomew-fair, one morning about two o'clock, it came into my mind to go and steal the branches out of the Foundery. I climbed over the wall, and brought two of them away; though I trembled and shook, and made so great a noise, that I thought all the family must be dead, or else they could not but hear me. Within a few days after, I stole the velvet; for which I was taken up, tried, and condemned."

Some being of opinion it would not be difficult to procure a pardon for him, S. Peters, though she never mentioned this to him, resolved to leave no means unattempted. She procured several petitions to be drawn, and went herself to Westminster, to Kensington, and to every part of the town where any one lived who might possibly assist therein. In the mean time, she went constantly to Newgate, sometimes alone, sometimes with one or two others, visited all that were condemned in their cells, exhorted them, prayed with them, and had the comfort of finding them, every time, more athirst for God than before; and of being followed, whenever she went away, with abundance of prayers and blessings.

After a time, she and her companions believed it would be of use to examine each closely, as to the state of his soul. They spoke to John Lancaster first. He lifted up his eyes and hands, and, after pausing awhile, said, "I thank God, I do feel that He has forgiven me my sins: I do know it." They asked how, and when he knew it first. He replied, "I was in great fear and heaviness, till the very morning you came hither first. That morning I was in earnest prayer; and just as St. Paul's clock struck five, the Lord poured into my soul such peace as I had never felt: so that I was scarce able to bear it. From that hour I have never been afraid to die; for I know, and am sure, as soon as my soul departs from the body, the Lord Jesus will stand ready to carry it to glory."

The next who was spoken to was Thomas Atkins, nineteen years of age. When he was asked (after many other questions, in answering which he expressed the clearest and deepest conviction of all his sins, as well as that for which he was condemned) if he was not afraid to die; he fixed his eyes upward, and said, in the most earnest and solemn manner, "I bless God, I am not afraid to die; for I have laid my soul at the feet of Jesus." And to the last moment of his life, he gave all reason to believe that these were not vain words.

Thomas Thompson, the next, was quite an ignorant man, scarce able to express himself on common occasions; yet some of his expressions were intelligible enough. "I don't know," said he, "how it is; I used to have nothing but bad and wicked thoughts in me, and now they are all gone; and I know God loves me, and He has forgiven my sins." He persisted in this testimony till death, and in a behaviour suitable thereto.

When John Roberts came first into John L.'s cell he was utterly careless and sullen. But it was not long before his countenance changed: the tears ran down his cheeks, and he continued, from that hour, earnestly and steadily seeking repentance and remission of sins. There did not pass many days, before he likewise declared that the burden of sin was gone, that the fear of death was utterly taken away, and it returned no more.

William Gardiner, from the time that he was condemned, was very ill of the gaol distemper. She visited him in his own cell, till he was able to come abroad. He was a man of exceeding few words, but of a broken and contrite spirit. Some time after, he expressed great readiness to die, yet with the utmost diffidence of himself. One of his expressions, to a person accompanying him to the place of execution, was, "O Sir, I have nothing to trust to but the blood of Christ! If that won't do, I am undone for ever."

As soon as Sarah Cunningham was told that the warrant was come down for her execution, she fell raving mad. She had but few intervals of reason, till the morning of her execution. She was then sensible, but spoke little; till, being told, "Christ will have pity upon you, if you ask him," she broke out, "Pity upon me! Will Christ have pity upon me? Then I will ask him; indeed I will;" which she did in the best manner she could, till her soul was required of her.

Samuel Chapman appeared to be quite hardened. He seemed to fear neither God nor devil. But when, after

some time, Sarah Peters talked with him, God struck him down at one stroke. He felt himself a sinner, and cried aloud for mercy. The gaol distemper then seized upon him, and confined him to his bed, till he was carried out to die. She visited him frequently in his cell. He wept much, and prayed much; but never appeared to have any clear assurance of his acceptance with God.

It was the earnest desire of them all, that they whom God had made so helpful to them might spend the last night with them. Accordingly she came to Newgate at ten o'clock, but could not be admitted on any terms. However, six of them were suffered to be in one cell. They spent the night, wrestling with God in prayer. She was admitted about six in the morning. As soon as the cell was opened, they sprang out, several of them crying, with a transport not to be expressed, "O what a happy night have we had! What a blessed morning is this! O when will the hour come that we long for, that our souls shall be set at liberty!" The turnkey said, "I never saw such people before." When the bellman came at twelve o'clock, to tell them, (as usual,) "Remember you are to die to-day," they cried out, "Welcome news! Welcome news!"

John Lancaster was the first who was called out to have his irons knocked off. When he came to the block, (at which this is done,) he said, "Blessed be the day I came into this place! O what a glorious work hath the Lord carried on in my soul since I came hither!" Then he said to those near him, "O my dear friends, join in praise with me a sinner! O for a tongue to praise him as I ought! My heart is like fire in a close vessel. I am ready to burst for want of vent. O that I could tell the thousandth part of the joys I feel!" One saying, "I am sorry to see you in that condition;" he answered, "I would not change it for ten thousand worlds." From the press-yard he was removed into a large room, where he exhorted all the officers to repentance, till Thomas Atkins was brought in; whom he immediately asked, "How is it between God and your soul?" He answered, "Blessed be God, I am ready." An officer asking about this time, "What is it o'clock?" was answered, "Near nine." On which Lancaster said, "By one I shall be in paradise, safely resting in Abraham's bosom." To another prisoner, coming in, he said, "Cannot you see Jesus? I see him by faith, standing at the right hand of God, with open arms to receive our souls." One asking, "Which is Lancaster?" he answered, "Here I am. Come, see a Christian triumphing over death." A

by-stander said, "Be steadfast to the end." He replied, "I am, by the grace of God, as steadfast as the rock I am built upon; and that rock is Christ." Then he said to the people, "Cry to the Lord for mercy, and you will surely find it. I have found it; therefore none should despair. When I came first to this place, my heart was as hard as my cell-walls, and as black as hell. But now I am washed, now I am made clean, by the blood of Christ."

When William Gardiner came in, he said, "Well, my dear man, how are you?" He answered, "I am happy, and think the moments long; for I want to die, that I may be with Him whom my soul loves." Lancaster asked, "Had we not a sweet night?" He said, "I was as it were in heaven. O, if a foretaste be so sweet, what must the full enjoyment be?" Then came in Thomas Thompson, who with great power witnessed the same confession. The people round, the mean time, were in tears; and the officers stood like men affrighted.

Then Lancaster exhorted one in doubt, never to rest till he had found rest in Christ. After this he brake out into strong prayer, (mingled with praise and thanksgiving,) that the true Gospel of Christ might spread to every corner of the habitable earth; that the congregation at the Foundery might abound more and more in the knowledge and love of God; that he would, in a particular manner, bless all those who had taken care of his dying soul; and that God would bless and keep Mr. W.s, that neither men nor devils might ever hurt them, but that they might, as a ripe shock of corn, be gathered into the garner of God.

When the last prisoner came into the room he said, "Here is another of our little flock." An officer said tenderly, he thought it was too large. He said, "Not too large for heaven: thither we are going."

He said to Mr. M., "O Sir, be not faint in your mind. Be not weary of well-doing. You serve a glorious Master; and if you go on, you will have a glorious reward."

When the officers told them, it was time to go, they rose with inexpressible joy, and embraced each other, commending each other's soul to the care of Him who had so cared for them. Lancaster then earnestly prayed, that all there present might, like him, be found of God, though they sought Him not.

Coming into the press-yard, he saw Sarah Peters. He stepped to her, kissed her, and earnestly said, "I am going to paradise to-day; and you will follow me soon."

The crowd being great, they could not readily get through.

So he had another opportunity of declaring the goodness of God. And to one in heaviness he said, "Cry unto the Lord, and he will be found. My soul for thine, he will have mercy upon thee." Then he said to all, "Remember Mary Magdalene, out of whom the Lord cast seven devils. So rely ye on him for mercy, and you will surely find it."

As they were preparing to go into the cart, he said, "Come, my dear friends, let us go on joyfully; for the Lord is making ready to receive us into everlasting habitations." Then turning to the spectators, he said, "My friends, God be your guide. God direct you in the right way to eternal glory. It is but a short time, and we shall be 'where all sorrow and sighing shall flee away.' Turn from the evil of your ways; and you also, with us, shall stand with the innumerable company on Mount Sion."

As they went along, he frequently spoke to the people, exhorting them to repentance. To some he said, "Ye poor creatures, you do not know where I am going. See that you love Christ; see that you follow Christ; and then you will come there too." He likewise gave out, and sung, several hymns: particularly that, with which he was always deeply affected,—

"Lamb of God, whose bleeding love
We still recal to mind,
Send the answer from above,
And let us mercy find:

"Think on us, who think on thee,
And every struggling soul release:
O remember Calvary;
And let us go in peace!"

All the people who saw them seemed to be amazed; but much more when they came to the place of execution. A solemn awe overwhelmed the whole multitude. As soon as the executioner had done his part with Lancaster, and the two that were with him, he called for a hymn-book, and gave out a hymn with a clear, strong voice. And after the Ordinary had prayed, he gave out and sung the fifty-first psalm. He then took leave of his fellow-sufferers with all possible marks of the most tender affection. He blessed the persons who had attended him, and commended his own soul to God.

Even a little circumstance that followed seems worth observing. His body was carried away by a company hired of the Surgeons: but a crew of sailors pursued them, took it from them by force, and delivered it to his mother; by

which means it was decently interred, in the presence of many who praised God on his behalf.

One thing which occasioned some amazement was, that even after death there were no marks of violence upon him. His face was not at all bloated or disfigured; no, nor even changed from its natural colour; but he lay with a calm, smiling countenance, as one in a sweet sleep.

He died on Friday, October 28, and was buried on Sunday, the 30th.

S. Peters, having now finished her work, felt the body sink apace. On Wednesday, November 3, she took to her bed, having the symptoms of a malignant fever. She praised God in the fires for ten days; continually witnessing the good confession, "I have fought the good fight; I have kept the faith; I am going to receive the crown:" and a little after midnight, on Sunday, the 13th, her spirit also returned to God.

Mon. 14.—I rode to Windsor, and, after preaching, examined the members of the society. The same I did at Reading in the evening; at Wycombe, on *Tuesday;* and on *Wednesday*, at Brentford. In the afternoon I preached to a little company at Wandsworth, who had just begun to seek God: but they had a rough setting out; the rabble gathering from every side, whenever they met together, throwing dirt and stones, and abusing both men and women in the grossest manner. They complained of this to a neighbouring Magistrate, and he promised to do them justice; but Mr. C. walked over to his house, and spoke so much in favour of the rioters, that they were all discharged. It is strange, that a mild, humane man could be persuaded, by speaking quite contrary to the truth, (means as bad as the end,) to encourage a merciless rabble in outraging the innocent. A few days after, Mr. C., walking over the same field, dropped down, and spoke no more! Surely the mercy of God would not suffer a well-meaning man to be any longer a tool to persecutors.

Mon. 21.—I set out for Leigh, in Essex. It had rained hard in the former part of the night, which was succeeded by a sharp frost; so that most of the road was like glass; and the north-east wind set just in our face. However, we reached Leigh by four in the afternoon. Here was once a deep open harbour; but the sands have long since blocked it up, and reduced a once flourishing town to a small ruinous village. I preached to most of the inhabitants of the place in the evening, to many in the morning, and then rode back to London.

Mon. DECEMBER 5.—I retired to Newington to write. I preached every evening to a little company. One who stumbled in among them on *Wednesday* was a man eminent for all manner of wickedness: he appeared much affected, and went away full of good desires and resolutions.

Thur. 8.—A poor mourner found peace. When she related it to me in the morning, I told her, "If you watch and pray, God will give you more of his love." She replied, "More! Why, is it possible I should feel more love to God than I do now?" the natural thought of new-born babes, who feel as much as their hearts will then contain.

In the evening I saw one in a far different state. He was crying out, (in a high fever,) "O Sir, I am dying without God, without Christ, without hope!" I spoke strongly of the mercies of God in Christ, and left him a little revived. The next night he told me, "For some time after you was here, I was—I know not how; so light and easy! I had no doubt but God would have mercy upon me; but now I am dark again: I fear lest I should perish at the last." He then broke out into prayer. I left him a little easier, beginning again to cast his care upon God.

Sun. 11.—Several of our brethren called upon him, and found his hope gradually increasing.

Mon. 12.—He expressed a strong confidence in the mercy of God, and said, he feared nothing but lest he should live and turn back into the world. Before noon he was a little delirious; but as soon as any one spoke of God, he recovered himself, and prayed so vehemently as to set all that heard him in tears. I called once more about six in the evening, and commended his soul to God. He was speechless, but not without sense, as the motion of his lips plainly showed; though his eyes were generally fixed upwards, with a look which said, "I see God." About half an hour after I went away, his soul was set at liberty.

Thus, in the strength of his years, died Francis Butts, one in whose lips was found no guile. He was an honest man, fearing God, and earnestly endeavouring to work righteousness.

Sat. 24.—I buried the body of William Turner; who, towards the close of a long illness, had been removed into Guy's Hospital, though with small hope of recovery. The night before his death he was delirious, and talked loud and incoherently, which occasioned many in the ward to gather round his bed, in order to divert themselves. But in that hour it pleased God to restore him at once to the full use of his understanding; and he began praising God, and exhort-

ing them to repent, so as to pierce many to the heart. He remained for some time in this last labour of love, and then gave up his soul to God.

Tues. 27.—Mr. Glanville died. He was at the burial of Francis Butts, and was then saying, "What a mercy it is that I am alive! that I was not cut off a year ago!" The same night he was taken ill, and was for the most part delirious. In his lucid intervals he seemed intent on the things of God. I saw him not till the night before his death. He answered me sensibly once or twice, saying, he hoped to meet me in a better place: then he raved again; so I used a short prayer, and commended his spirit to God.

Mon. JANUARY 2, 1749.—I had designed to set out with a friend for Rotterdam; but being much pressed to answer Dr. Middleton's book against the Fathers, I postponed my voyage, and spent almost twenty days in that unpleasing employment.

Sat. 28.—I looked over the celebrated Tract of Mr. Daillé, "On the right Use of the Fathers." I soon saw what occasion that good man had given to the enemies of God to blaspheme; and that Dr. Middleton, in particular, had largely used that work in order to overthrow the whole Christian system.

Sun. FEBRUARY 5.—Mr. Manning being dangerously ill, I was desired to ride over to Hayes. I knew not how the warm people would behave, considering the stories which passed current among them; Mrs. B. having averred to Mr. M. himself, that Mr. Wesley was unquestionably a Jesuit. Just such a Jesuit in principle (and desirous to be such in practice) as Sir Nathaniel Barnardiston was.

But God made all things easy. Far from any tumult or rudeness, I observed deep attention in almost the whole congregation.

Sun. 12.—Mr. M. having had a relapse, I rode over again; and again I observed the same decency of behaviour in a much larger congregation.

Tues. 14.—I rode with my brother to Oxford, and preached to a small company in the evening.

Thur. 16.—We rode to Ross, and on *Friday* to Garth.

Sun. 19.—My brother preached at Maesmennys in the morning. I preached at Builth in the afternoon, and at Garth in the evening. *Tuesday*, 21. I rode to Ragland, and the next day to Kingswood.

Thur. 23.—My design was to have as many of our Preachers here, during the Lent, as could possibly be spared; and to read lectures to them every day, as I did to my

pupils in Oxford. I had seventeen of them in all. These I divided into two classes; and read to one, Bishop Pearson on the Creed; to the other, Aldrich's Logic; and to both, "Rules for Action and Utterance."

Fri. MARCH 3.—I corrected the extract of John Arndt, designed for part of the "Christian Library." But who can tell whether that and an hundred other designs will be executed or no? "When the breath of man goeth forth, he turneth again to his dust, and then all his thoughts perish."

Sat. 11.—I rode to Freshford, three or four miles from Bath. The house not containing the people, I was obliged to preach out of doors. It was dark when I began, and rained all the time I preached; but, I believe, none went away.

Sun. 12.—After preaching at five, I rode to Bearfield, and preached there between eight and nine, and about one at Seend. Mrs. Andrews, the wife of a neighbouring Clergyman, afterwards invited me, in her husband's name, to his house: there I found

"An hoary, reverend, and religious man;"

the very sight of whom struck me with awe. He told me, his only son, about nine years ago, came to hear me preach at Bearfield. He was then in the flower of his age, but remarkable above his years, both for piety, sense, and learning. He was clearly and deeply convinced of the truth, but returned home ill of the small-pox. Nevertheless he praised God for having been there, rejoiced in a full sense of his love, and triumphed more and more over sickness, pain, and death, till his soul returned to God. He said he had loved me ever since, and greatly desired to see me; and that he blessed God he had seen me once, before he followed his dear son into eternity.

At five I preached at Bearfield again. This day I was wet from morning to night, with the continued rain; but I found no manner of inconvenience.

Tues. 14.—Having set apart an hour weekly for that purpose, I met the children of our four schools together: namely, the boys boarded in the new house, the girls boarded in the old; the day-scholars (boys) taught by James Harding, and the girls taught by Sarah Dimmock. We soon found the effect of it in the children, some of whom were deeply and lastingly affected.

Thur. 23.—I preached in the evening at Bath; *Friday*, 24, about noon, at Road; and in the evening at Westbury.

Monday, 27. I rode to Shepton, where all is quiet now; in the evening I preached at Coleford; *Tuesday*, 28, at Oakhill, where was also great peace, and a people loving one another.

Fri. 31.—I began abridging Dr. Cave's "Primitive Christianity." O what pity, that so great piety and learning should be accompanied with so little judgment!

Mon. APRIL 3.—I set out for Ireland. We waited more than four hours at the Passage; by which delay, I was forced to disappoint a large congregation at Newport. About three I came to Pedwas, near Carphilly. The congregation had waited some hours. I began immediately, wet and weary as I was; and we rejoiced over all our labours.

In the evening, and the next morning, (*Tues.* 4,) I preached at Cardiff. O what a fair prospect was here some years ago! Surely this whole town would have known God, from the least even to the greatest, had it not been for men leaning to their own understanding, instead of "the law and the testimony."

At twelve I preached at Lanmais, to a loving, earnest people, who do not desire to be any wiser than God. In the evening I preached at Fonmon, the next morning at Cowbridge. How is the scene changed since I was here last, amidst the madness of the people, and the stones flying on every side! Now all is calm; the whole town is in good humour, and flock to hear the glad tidings of salvation.

In the evening I preached at Lantrissent. *Thursday*, 6. We rode to a hard-named place on the top of a mountain. I scarce saw any house near: however, a large number of honest, simple people soon came together; but few could understand me: so Henry Lloyd, when I had done, repeated the substance of my sermon in Welsh. The behaviour of the people recompensed us for our labour in climbing up to them.

About noon we came to Aberdare, just as the bell was ringing for a burial. This had brought a great number together, to whom, after the burial, I preached in the church. We had almost continued rain from Aberdare to the great rough mountain that hangs over the vale of Brecknock: but as soon as we gained the top of this, we left the clouds behind us. We had a mild, fair, sunshiny evening the remainder of our journey.

Fri. 7.—We reached Garth. *Saturday*, 8. I married my brother and Sarah Gwynne. It was a solemn day, such as became the dignity of a Christian marriage.

Sun. 9.—I preached at Builth, Maesmennys, and Garth. *Monday*, 10. A little after ten we reached Llanidloes. Many were come thither before us from all parts. About eleven I preached in the market-place. The wind was so piercing, that whenever it came in my face, it almost took away my voice. But the poor people (though all of them stood bareheaded) seemed not to know there was any wind at all. We rode from hence in three hours to a village seven miles off. The persons at whose house we called, knowing who we were, received us with open arms, and gladly gave us such fare as they had. In three hours more we rode, with much ado, seven miles farther, to a village named Dynasmouthy. Here an honest man, out of pure good-will, without my knowing any thing of the matter, sent for the most learned man in the town, who was an Exciseman, to bear me company. He sent an excuse, being not very well, but withal invited me to his house. I returned him thanks, and sent him two or three little books: on which he wrote a few lines, begging me to call upon him. I went, and found one that wanted a Saviour, and was deeply sensible of his want. I spent some time with him in conversation and prayer, and had reason to hope, the seed was sown in good ground.

Tues. 11.—We reached Dall-y-gelle in less than three hours, Tannabull before noon, and Carnarvon in the evening. What need there is of guides over these sands I cannot conceive. This is the third time I have crossed them without any.

Wed. 12.—We came to Holyhead between one and two. But all the ships were on the Irish side. One came in the next day, but could not go out, the wind being quite contrary. In this journey I read over Statius's Thebais. I wonder one man should write so well and so ill. Sometimes he is scarce inferior to Virgil; sometimes as low as the dullest parts of Ovid.

In the evening I preached on, "Be ye also ready." The poor people now seemed to be much affected; and equally so the next night: so that I was not sorry the wind was contrary.

Sat. 15.—We went on board at six, the wind then standing due east. But no sooner were we out of the harbour, than it turned south-west, and blew a storm. Yet we made forward, and about one o'clock came within two or three leagues of land. The wind then wholly failed; a calm suddenly following a storm, produced such a motion as I never felt before. But it was not long before the wind

sprung up west, which obliged us to stand away for the Skerries. When we wanted a league of shore it fell calm again, so that there we rolled about till past sunset. But in the night we got back into Dublin-bay, and landed soon after three at Dunleary, about seven English miles from the city. Leaving William Tucker to follow me in a chaise, I walked straight away, and came to Skinner's-alley a little before the time of preaching. I preached on, "Beloved, if God so loved us, we ought also to love one another." In the afternoon, and again in the evening, (in our own garden,) I preached on, "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

On *Thursday* and *Friday* I examined the classes, and was much comforted among them. I left about four hundred in the society; and, after all the stumbling-blocks laid in the way, I found four hundred and forty-nine.

Sun. 23.—We had several showers in the afternoon, while I was preaching in our garden; and, toward the conclusion, a vehement shower of hail. But all kept their ground till I concluded.

Mon. 24.—The cold which I had had for some days growing worse and worse, and the swelling which began in my cheek increasing greatly, and paining me much, I sent for Dr. Rutty. But, in the mean time, I applied boiled nettles, which took away the pain in a moment. Afterwards I used warm treacle, which so abated the swelling, that before the Doctor came I was almost well. However, he advised me not to go out that day. But I had appointed to read the letters in the evening. I returned home as early as I could, and found no inconvenience.

Sat. 29.—I rode to Tyrrel's-pass, and preached in the evening; and on *Sunday* morning and evening.

Mon. MAY 1.—I preached at five in the evening at Edinderry, to an exceedingly well-behaved congregation. I preached at five in the morning (many Quakers being present) on, "They shall be all taught of God."

In the evening I preached at Mount-melick.

Wed. 3.—I preached at Tullamore; *Thursday*, 4, at Clara, about noon; and in the evening at Athlone. I never saw so large a congregation here on a week-day before; among whom were many of the soldiers, (the remains of the regiment wherein John Nelson was,) and seven or eight of the officers. They all behaved well, and listened with deep attention.

Fri. 5.—This day and the next I endeavoured to see all

who were weary and faint in their minds. Most of them, I found, had not been used with sufficient tenderness. Who is there that sufficiently weighs the advice of Kempis, *Noli duriter agere cum tentato?* "Deal not harshly with one that is tempted."

Sun. 7.—I preached (as usual) at five and at three, with the spirit of convincing speech. The Rector preached in the afternoon, (though it is called the Morning Service,) a close, useful sermon on the fear of God. At five, I had great numbers of the poor Papists, (as well as Protestants,) maugre all the labour of their Priests. I called aloud, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money!" Strange news to them! One of whom had declared frankly, but a few days before, "I would fain be with you, but I dare not; for now I have all my sins forgiven for four shillings a year; and this could not be in *your* church."

We had a triumphant hour when the society met Several captives were set at liberty: one of these was Mr. Joseph Ch—s. He had been an eminent man many years for cursing, swearing, drinking, and all kinds of fashionable wickedness. On Monday last he had rode fifteen miles to Tyrrel's-pass, and came thither before five in the morning He was immediately convinced, and followed me in from the preaching. I was then examining a class: the words cut him to the heart. He came after me to Athlone, (when he had settled some temporal business,) having his eyes continually filled with tears; and being scarce able either to eat, drink, or sleep. But God now wiped away the tears from his eyes; and he returned to his house, to declare what things God had wrought.

Mon. 8.—I rode to Aghrim, where the face of things was quite changed since the time I was there before. Here was now a serious congregation from all the country round. I preached about seven, and afterwards explained the nature and use of a society. The first who desired to join therein was Mr. S., his wife, and daughter.

Tues. 9.—I rode to Ahaskra, six miles south, at the desire of Mr. G., the Rector. As the Papists durst not come into the church, I preached before Mr. Glass's door. I should not have imagined this was the first time of their hearing this preaching; so fixed and earnest was their attention. In the morning, *Wednesday*, 10, I think the congregation was larger than in the evening; among whom was the Rector of a neighbouring parish, who seemed then to be much athirst after righteousness.

Mr. Wade, of Aghrim, rode with me hence to Eyre-court, about fourteen miles from Ahaskra. Here I preached in the market-house, a large, handsome room, to a well-behaved congregation. Thence I rode on to Birr, and preached, at seven, to a large, unconcerned congregation. The next day, both in the morning and evening, I spoke very plain and rough. And the congregation had quite another appearance than it had the night before. So clear it is, that love will not always prevail; but there is a time for the terrors of the Lord.

Fri. 12.—Before nine we came to Nenagh. I had no design to preach; but one of the dragoons quartered there, would take no denial: so I ordered a chair to be carried out, and went to the market-place. Presently such a congregation was gathered round me as I had not seen since I left Athlone. To these I spake, as I was able, the whole counsel of God; and then rode cheerfully on to Limerick.

Between six and seven I preached at Mardyke, (an open place without the walls,) to about two thousand people; not one of whom I observed either to laugh, or to look about, or to mind any thing but the sermon.

Some years since an old abbey here was rebuilt, with a design to have public service therein. But that design failing, only the shell of it was finished. Of this (lying useless) the society has taken a lease. Here I preached in the morning, *Saturday*, 13, to six or seven hundred people.

We then went to Prayers at the cathedral, an ancient and venerable pile. In the afternoon I walked round the walls of the town, scarce so large as Newcastle-upon-Tyne. And the fortifications are much in the same repair; very sufficient to keep out the wild Irish.

May 14.—(Being *Whit-Sunday.*) Our church was more than full in the morning, many being obliged to stand without. I hardly knew how the time went, but continued speaking till near seven o'clock. I went at eleven to the cathedral. I had been informed it was a custom here, for the gentry especially, to laugh and talk all the time of divine service; but I saw nothing of it. The whole congregation, rich and poor, behaved suitably to the occasion.

In the evening I preached to a numerous congregation, on, "If any man thirst, let him come unto me and drink." We afterwards met the society. Six or seven prisoners of hope were set at liberty this day.

Mon. 15.—A company of revellers and dancers had in the afternoon taken possession of the place where I used to preach. Some advised me to go to another place; but I

knew it needed not. As soon as ever I came in sight, the holiday mob vanished away.

Tues. 16.—I went to dine on the island: (so they call a peninsula without the walls:) we had hardly dined when one and another of the neighbours came in, till we had a company of sixteen or eighteen. We joined together in prayer, and praising God; and many, I believe, went home rejoicing.

How does the frequency and greatness of the works of God make us less (instead of more) sensible of them! A few years ago, if we heard of one notorious sinner truly converted to God, it was matter of solemn joy to all that loved or feared him: and now, that multitudes of every kind and degree are daily turned from the power of darkness to God, we pass it over as a common thing! O God, give us thankful hearts!

Wed. 17.—I met the class of soldiers, eight of whom were Scotch Highlanders. Most of these were brought up well: but evil communications had corrupted good manners. They all said, from the time they entered into the army, they had grown worse and worse. But God had now given them another call, and they knew the day of their visitation.

Sat. 20.—I saw a melancholy sight. A gentlewoman of an unspotted character, sitting at home, on May 4, 1747, cried out that something seized her by the side. Then she said it was in her mouth. Quickly after she complained of her head. From that time she wept continually for four months, and afterwards grew outrageous; but always insisted that God had forsaken her, and that the devil possessed her, body and soul.

I found it availed nothing to reason with her; she only blasphemed the more; cursing God, and vehemently desiring, yet fearing, to die. However, she suffered me to pray; only saying, it signified not, for God had given her up.

Her brother gave me almost as strange an account of himself. Some years since, as he was in the full career of sin, in a moment he felt the wrath of God upon him, and was in the deepest horror and agony of soul. He had no rest, day or night, feeling he was under the full power of the devil. He was utterly incapable of any business, so that he was obliged to shut up his shop. Thus he wandered up and down, in exquisite torture, for just eighteen months: and then, in a moment, the pressure was removed: he believed God had not forsaken him: his understanding was clear as ever; he resumed his employ, and followed it in the fear of God.

Mon. 22.—The more I converse with this people, the more I am amazed. That God hath wrought a great work among them, is manifest; and yet the main of them, believers and unbelievers, are not able to give a rational account of the plainest principles of religion. It is plain, God begins his work at the heart; then "the inspiration of the Highest giveth understanding."

Wed. 24.—A gentlewoman called upon me, with her son, who (she informed me) was given over last summer, having long been ill of a wasting distemper, and expected death every day. In this state he was one day in agony of prayer, when God revealed to him his pardoning love. He immediately declared this to his mother, telling her also, "I shall not die now: God has told me so." And he recovered from that hour.

About eight, several of us took boat for Newtown, six miles from Limerick. After dinner we took boat, in order to return. The wind was extremely high. We endeavoured to cross over to the leeward side of the river; but it was not possible. The boat being small, and over-loaded, was soon deep in water; the more so, because it leaked much, and the waves washed over us frequently; and there was no staying to empty it, all our men being obliged to row with all their strength. After they had toiled about an hour, the boat struck upon a rock, the point of which lay just under the water. It had four or five shocks, the wind driving us on before we could get clear. But our men wrought for life; and about six o'clock God brought us safe to Limerick.

Sun. 28.—I preached at Mardyke in the evening, on, "God was in Christ, reconciling the world unto himself." I never saw, even at Bristol, a congregation which was at once so numerous and so serious.

Mon. 29.—I set out for Cork. We breakfasted at Brough, nine miles from Limerick. When I went into the kitchen, first one or two, then more and more, of the neighbours gathered about me, listening to every word. I should soon have had a congregation, but I had no time to stay.

A mile or two beyond Killmallock, (once a large and strong city, now a heap of ruins,) we saw the body of a man lying dead in the highway, and many people standing and looking upon it. I stopped and spoke a few words. All listened attentively, and one who was on horseback rode on with us. We quickly fell into discourse. I soon perceived he was a Priest, and found he was a sensible man. I gave him a book or two at parting; and he dismissed me with, "God bless you!" earnestly repeated twice or thrice.

We stopped awhile at Kildorrery, in the afternoon, and took the opportunity of speaking closely to every one that understood English, and of giving them a few books. What a nation is this! Every man, woman, and child, (except a few of the great vulgar,) not only patiently, but gladly, "suffer the word of exhortation."

Between six and seven we reached Rathcormuck. Mr. Lloyd read Prayers, and I preached. Even the Papists ventured to come to church for once, and were a very serious part of the congregation.

Tues. 30.—I preached at eleven, and the hearts of the people seemed to be as melting wax. These are now "willing, in" this "day of his power." But will not many of them harden their hearts again?

In the afternoon I waited on Col. Barry, and found him a serious and understanding man. And his long and painful illness seems to have been attended with good and happy fruit.

Our congregation in the evening was larger than ever; and never, since I came into this kingdom, was my soul so refreshed, as it was both in praying for them, and in calling them to accept the "redemption that is in Jesus."

Just as we came out of church, Mr. Skelton came from Cork, and told me I had no place there yet; it being impossible for me to preach now, while the rioters filled the streets.

Wed. 31.—I preached at nine, and about eleven took horse. Our way lay through Cork. We had scarce got into it, (though I had never been there till then,) before the streets, and doors, and windows, were full of people; but the mob had not time to gather together, till we were quite gone through the town. I rode on to Bandon, a town which is entirely inhabited by Protestants. I preached at seven, in the middle of the main street, on, "Seek ye the Lord while he may be found." Here were by far the largest congregations, both morning and evening, of any I had seen in Ireland.

Fri. JUNE 2.—I was sent for by a Clergyman, who had come twelve miles on purpose to talk with me. We had no dispute, but simply endeavoured to strengthen each other's hands in God.

In the evening a gentlewoman informed me that Dr. B. had averred to her and many others, 1. That both John and Charles Wesley had been expelled the University of Oxford long ago. 2. That there was not a Methodist left in Dublin, or any where in Ireland, but Cork and Bandon; all the rest

having been rooted out, by order of the Government. 3. That neither were there any Methodists left in England. And, 4. That it was all Jesuitism at the bottom. Alas, for poor Dr. B.! God be merciful unto thee, a sinner!

Sat. 3.—At the request of many in the town, in the close of my evening sermon, I answered for myself; and have reason to believe, it was much blessed to many of the congregation.

Sun. 4.—Being extremely hoarse, I could not speak without difficulty. However, I made shift to preach at nine, at two, and at five, the congregation continually increasing. I think the most general call of God to the inhabitants of Bandon, was at or about this time.

Mon. 5.—I rode to Blarney, three miles wide of Cork, where many of the society met me. I spent some time with them in exhortation and prayer, and then went on to Rathcormuck.

I was a little surprised at the acuteness of a gentleman here, who, in conversation with Colonel Barry, about late occurrences, said, he had heard, there was a people risen up that placed all religion in wearing long whiskers; and seriously asked, whether these were not the same who were called Methodists.

Wed. 7.—I set out early with Mr. Lloyd, and breakfasted at Mr. T.'s, at Castle-hyde. They both rode with me to Killdorrery: about one I preached to some stocks and stones at Brough; in the evening, to another sort of a congregation at Limerick, on, "Rejoice in the Lord, ye righteous."

Four comfortable days I spent with this lively people, the like to whom I have not found in all the kingdom. *Monday*, 12. I had appointed to take horse at four, that I might have time to preach at Nenagh, but no horses came till seven. At four I walked forward. After resting awhile at Tullah, I walked on, till an honest man overtaking me, desired me to ride behind him. With this help I came to Nenagh before eleven, preached there at twelve, and at Birr in the evening.

Tues. 13.—We rode over to Gloster, a beautiful seat, built by an English gentleman, who had scarce finished his house, and laid out his gardens, when he was called to his everlasting home. Sir L—— P—— and his lady dined with us, whether coming by accident or design I know not. About five I preached in the stately saloon, to a little company of plain, serious people; the fine ones looking on, and some of them seeming to be a little affected. I expounded

at Birr about seven, in the strongest manner I could, the story of Dives and Lazarus.

Wed. 14.—We designed to dine at Ferbane, about twelve miles from Birr. We stopped at the first inn in the town; but they did not care to entertain heretics; neither did the people at the second inn: I alighted at the third, and went in, without asking any questions. Here I met with a woman very sick and very serious. Some of her neighbours quickly gathered about us, and we endeavoured to improve the opportunity. After some time spent in close conversation and prayer, we parted in much love.

About seven I preached at Athlone. It being the time of the general review, abundance of soldiers and many officers were present. They all behaved with the utmost decency. But a gentleman of the town did not; which had like to have cost him dear. Many swords were drawn; but the officers interposed, and it went no farther.

Sat. 17.—The wind being very tempestuous in the evening, I preached in our new-built house. Toward the close of the sermon, I asked, "Which of you will give yourself, soul and body, to God?" One cried out, with a cry that almost shook the house, "O, I will, I will." And as soon as she could stand, she came forth in the midst, to witness it before all the congregation. It was Mrs. Glass. Her words pierced like lightning. Presently another witnessed the same resolution. And not long after, one who had been sorrowing as without hope, Mrs. Meecham, lifted up her head with joy, and continued singing and praising God to the dawn of the next day.

Perceiving this was an acceptable time, I laid aside my design of meeting the society, and continued in prayer with the whole congregation; all our hearts being as the heart of one man.

When I had at length pronounced the blessing, no man stirred, but each stayed in his place till I walked through them. I was soon called back by one crying out, "My God! my God! thou hast forgotten me." Having spoken this, she sunk to the earth. We called upon God in her behalf. The cries both of her and of several others, mourning after God, redoubled. But we continued wrestling with God in prayer, till he gave us an answer of peace.

Sun. 18.—I preached at five, and about two on the Connaught side of the river; thence I hastened to Aghrim, and endeavoured to awaken a serious but sleepy congregation.

Mon. 19.—I rode over to Ahaskra, and thence to Mr. Mahon's, at Castle-garth. I had much conversation with

Mrs. M——, and was much in doubt, from the account she gave of her own experience, whether she had not been justified many years, though she knew it not by that name.

I preached at Ahaskra at six, both in the evening and in the morning; on *Tuesday* evening at Athlone. I then met the society, where one, and another, and another cried aloud for mercy. We called upon God, till several of them found mercy, and praised him with a good courage. I think more found peace with God in these four days, than in sixteen months before.

Wed. 21.—I rode to Tyrrel's-pass; but did not find that fervour of spirit in the congregation which was among them the last year: yet a few there were who were still pressing on to the mark.

Thur. 22.—I preached at noon at a village three miles from Tyrrel's-pass; in the evening at Tullamore, and on *Friday* morning and evening.

Sat. 24.—I rode to Mount-melick, and dined with Joseph Fry, late a Quaker. Abundance of people were at the preaching in the evening, and all seemed to give earnest attention.

Sun. 25.—I preached at eight to a still increasing congregation; and God's word was as a two-edged sword. I rode thence to Portarlington, a town inhabited chiefly by French. A Clergyman there received me gladly. Some time before, a gentleman of Mount-melick had desired him to preach against the Methodists. He said, he could not, till he knew what they were; in order to which, he came soon after and heard Mr. Larwood. And from that time, instead of preaching against them, he spoke for them, wherever he came.

As soon as we came out of church I went straight to the market-house, and the whole congregation followed me. I had not seen in all Ireland so glittering a company before, unless at St. Mary's church, in Dublin; and yet all of them, high and low, behaved in such a manner as became His presence before whom they stood.

Thence I rode two miles farther, to Mr. L.'s house, at Closeland, near Ballybrittas. It rained the whole time that I was preaching: but the congregation regarded it no more than I did; though I was throughly wet before I had done, the shower driving full in my face.

Mon. 26.—We had a blessed opportunity at Mount-melick in the evening, while I was explaining the covenant God hath made with us. The same spirit continued with us at the meeting of the society; so that my voice could not be

heard for the voice of those who cried for mercy, or praised the God of their salvation.

Tues. 27.—I talked two hours with J— Str——n, a Quaker. He spoke in the very spirit and language wherein poor Mr. Hall used to speak, before he made shipwreck of the grace of God. I found it good for me to be with him: it enlivened and strengthened my soul.

I rode in the afternoon to Closeland, and preached in the evening and morning to a people earnestly desirous of pleasing God.

Thur. 29.—I rode to Portarlington again, and preached to a larger congregation than before. They all seemed to hear, not only with strong desire, but with understanding also.

I afterwards explained to them the nature of a society; and desired any who were willing so to unite together, to speak to me severally. Above three-score did so the same day.

Sat. JULY 1.—I preached at Mount-melick. *Sunday*, 2. I preached at eight in Portarlington, and again at two. I scarce knew how to leave off; all the people seemed to be so deeply affected. The society now contained above one hundred members, full of zeal and good desires; and in one week the face of the whole town is changed. Open wickedness is not seen; the fear of God is on every side; and rich and poor ask, "What must I do to be saved?" And how long (I thought with myself) will this continue? In most, only till the fowls of the air come and devour the seed. Many of the rest, when persecution or reproach begins, will immediately be offended; and in the small remainder, some will fall off, either through other desires, or the cares of the world, or the deceitfulness of riches.

Mon. 3.—I preached at Edinderry, and on *Tuesday* morning and evening. Almost every person who was present at the meeting of the society appeared to be broken in pieces. A cry went up on every side, till Joseph Fry, once as eminent a sinner as even Joseph Fry, of Mount-melick, and since as eminent an instance of the grace of God, broke out into prayer. It was not long before praise and prayer were mixed together: and shortly after, prayer was swallowed up in the voice of praise and thanksgiving.

Wed. 5.—I returned to Dublin. *Sunday*, 9. I preached on the Green both morning and afternoon; and the congregation was considerably larger than any I had seen in Dublin before.

Wed. 12.—Being one of the grand Irish festivals, by

reason of "the Breach (that is, Battle) of Aghrim," we had a very large congregation, to whom I showed "what reward" they had given "unto the Lord for all his benefits." I expected much of their usual courtesy from the mob when we came out. But I walked through them all in perfect peace, none molesting us, either by word or deed.

Tues. 18.—Mr. Miller, the Lutheran Minister, informed me, that in a collection of Tracts, published at Buding, Count Z.'s brethren had printed several passages of my Journal, and whatever else they could glean up, which tended to prejudice the Lutherans against the Methodists. Was this merely to show their good-will, or to obviate my testimony against themselves?

Wed. 19.—I finished the translation of "Martin Luther's Life." Doubtless he was a man highly favoured of God, and a blessed instrument in his hand. But O! what pity that he had no faithful friend! None that would, at all hazards, rebuke him plainly and sharply, for his rough, untractable spirit, and bitter zeal for opinions, so greatly obstructive of the work of God!

Thur. 20.—I saw Dr. Stephen's Hospital, far cleaner and sweeter than any I had seen in London, and the Royal Hospital for old soldiers, standing on the top of an hill, overlooking Phœnix-park. All the buildings are kept not only in good repair, but likewise exactly clean. The hall is exceeding grand: the chapel far better finished than any thing of the kind in Dublin. O what is wanting to make these men happy? Only the knowledge and the love of God.

I had now an opportunity of inquiring into the real state of the late transactions at Cork; an account of which is subjoined, being the extracts of some papers which were about this time put into my hands.

1. THOMAS JONES, of Cork, merchant, deposes:—

That on May 3, 1749, Nicholas Butler, ballad-singer, came before the house of this deponent, and assembled a large mob: that this deponent went to Daniel Crone, Esq., then Mayor of Cork, and desired that he would put a stop to these riots; asking, at the same time, whether he gave the said Butler leave to go about in this manner: that Mr. Mayor said, he neither gave him leave, neither did he hinder him: that in the evening Butler gathered a larger mob than before, and went to the house where the people called Methodists were assembled to hear the word of God, and, as they came out, threw dirt, and hurt several of them.

That on May 4, this deponent, with some others, went to the Mayor, and told what had been done, adding, "If your Worship pleases to speak only three words to Butler, it will be all over:" that the Mayor gave his word and honour there should be no more of it, he would put an entire stop to it: that, notwithstanding, a larger mob than ever came to the house the same evening: that they threw much dirt and many stones at the people, both while they were in the house and when they came out: that the mob then fell upon them, both on men and women, with clubs, hangers, and swords; so that many of them were much wounded, and lost a considerable quantity of blood.

That on May 5, this deponent informed the Mayor of all, and also that Butler had openly declared, there should be a greater mob than ever there was that night: that the Mayor promised he would prevent it: that in the evening Butler did bring a greater mob than ever: that this deponent, hearing the Mayor designed to go out of the way, set two men to watch him; and when the riot was begun went to the alehouse and inquired for him: that, the woman of the house denying he was there, this deponent insisted he was, declared he would not go till he had seen him, and began searching the house: that Mr. Mayor then appearing, he demanded his assistance, to suppress a riotous mob: that when the Mayor came in sight of them, he beckoned Butler, who immediately came down from the place where he stood: that the Mayor then went with this deponent and looked on many of the people covered with dirt and blood: that some of them still remained in the house, fearing their lives, till James Chatterton and John Reilly, Esquires, Sheriffs of Cork, and Hugh Millard, junior, Esquire, Alderman, turned them out to the mob, and nailed up the doors.

2. ELIZABETH HOLLERAN, of Cork, deposes:—

That on May 3, as she was going down Castle-street, she saw Nicholas Butler on a table, with ballads in one hand and a Bible in the other: that she expressed some concern thereat; on which Sheriff Reilly ordered his Bailiff to carry her to Bridewell: that afterward the Bailiff came and said, his master ordered she should be carried to gaol: and that she continued in gaol from May 3, about eight in the evening, till between ten and twelve on May 5.

3. JOHN STOCKDALE, of Cork, tallow-chandler, deposes:—

That on May 5, while he and others were assembled to hear the word of God, Nicholas Butler came down to the

house where they were, with a very numerous mob: that when this deponent came out, they threw all manner of dirt, and abundance of stones, at him: that they then beat, bruised, and cut him in several places: that seeing his wife on the ground, and the mob abusing her still, he called out, and besought them not to kill his wife: that on this one of them struck him with a large stick, as did also many others, so that he was hurt in several parts, and his face in a gore of blood.

4. Daniel Sullivan, of Cork, baker, deposes:—

That every day but one from the 6th to the 16th of May, Nicholas Butler assembled a riotous mob before this deponent's house: that they abused all who came into the shop, to the great damage of this deponent's business: that on or about the 15th, Butler swore he would bring a mob the next day and pull down his house: that accordingly, on the 16th, he did bring a large mob, and beat or abused all that came to the house: that the Mayor walked by while the mob was so employed, but did not hinder them: that afterwards they broke his windows, threw dirt and stones into his shop, and spoiled a great quantity of his goods.

5. Daniel Sullivan is ready to depose farther:—

That from the 16th of May to the 28th, the mob gathered every day before his house: that on Sunday, the 28th, Butler swore, they would come the next day and pull down the house of that heretic dog; and called aloud to the mob, "Let the heretic dogs indict you; I will bring you off without a farthing cost."

That accordingly, on May 29, Butler came with a greater mob than before: that he went to the Mayor and begged him to come, which he for some time refused to do; but after much importunity, rose up, and walked with him down the street: that when they were in the midst of the mob, the Mayor said aloud, "It is your own fault, for entertaining these Preachers. If you will turn them out of your house, I will engage there shall be no harm done; but if you will not turn them out, you must take what you will get:" that upon this the mob set up an huzza, and threw stones faster than before: that he said, "This is fine usage under a Protestant Government; if I had a Priest saying mass in every room of it, my house would not be touched:" that the Mayor replied, "The Priests are tolerated, but you are not; you talk too much; go in, and shut up your doors:" that seeing no remedy, he did so; and the mob continued break-

ing the windows, and throwing stones in, till near twelve at night.

That on May 31, the said Sullivan, and two more, went and informed the Mayor of what the mob was then doing: that it was not without great importunity they brought him as far as the Exchange: that he would go no farther, nor send any help, though some that were much bruised and wounded came by: that some hours after, when the mob had finished their work, he sent a party of soldiers to guard the walls.

6. JOHN STOCKDALE deposes farther:—

That on May 31, he with others was quietly hearing the word of God, when Butler and his mob came down to the house: that as they came out, the mob threw showers of dirt and stones: that many were hurt, many beat, bruised, and cut; among whom was this deponent, who was so bruised and cut, that the effusion of blood from his head could not be stopped for a considerable time.

7. JOHN M'NERNY, of Cork, deposes:—

That on the 31st of May last, as this deponent with others was hearing a sermon, Butler came down with a large mob. that the stones and dirt coming in fast, obliged the congregation to shut the doors, and lock themselves in: that the mob broke open the door; on which this deponent endeavoured to escape through a window: that not being able to do it, he returned into the house, where he saw the mob tear up the pews, benches, and floor; part of which they afterwards burnt in the open street, and carried away part for their own use.

8. DANIEL SULLIVAN is ready to depose farther:—

That Butler, with a large mob, went about from street to street, and from house to house, abusing, threatening, and beating whomsoever he pleased, from June 1st to the 16th, when they assaulted, bruised, and cut Ann Jenkins; and from the 16th to the 30th, when a woman whom they had beaten, miscarried, and narrowly escaped with life.

Some of the particulars were as follows:—

9. THOMAS BURNET, of Cork, nailor, deposes:—

That on or about the 12th of June, as this deponent was at work in his master's shop, Nicholas Butler came with a great mob to the door, and seeing this deponent, told him he was an heretic dog, and his soul was burning in hell: that

this deponent asking, "Why do you use me thus?" Butler took up a stone, and struck him so violently on the side, that he was thereby rendered incapable of working for upwards of a week: that he hit this deponent's wife with another stone, without any kind of provocation, which so hurt her, that she was obliged to take to her bed, and has not been right well since.

10. Ann Cooshea, of Cork, deposes:—

That on or about the 12th of June, as she was standing at her father's door, Nicholas Butler, with a riotous mob, began to abuse this deponent and her family, calling them heretic bitches, saying they were damned, and all their souls were in hell: that then, without any provocation, he took up a great stone, and threw it at this deponent, which struck her on the head with such force, that it deprived her of her senses for some time.

11. Ann Wright, of Cork, deposes:—

That on or about the 12th of June, as this deponent was in her own house, Butler and his mob came before her door, calling her and her family heretic bitches, and swearing, he would make her house hotter than hell-fire: that he threw dirt and stones at them, hit her in the face, dashed all the goods about which she had in her window, and, she really believes, would have dashed out her brains, had she not quitted her shop, and fled for her life.

12. Margaret Griffin, of Cork, deposes:—

That on the 24th of June, as this deponent was about her business, Butler and his mob came up, took hold on her, tore her clothes, struck her several times, and cut her mouth: that after she broke from him, he and his mob pursued her to her house, and would have broke in, had not some neighbours interposed: that he had beat and abused her several times before, and one of those times to such a degree, that she was all in a gore of blood, and continued spitting blood for several days after.

13. Jacob Connor, clothier, of Cork, deposes:—

That on the 24th of June, as he was employed in his lawful business, Butler and his mob came up, and without any manner of provocation fell upon him: that they beat him till they caused such an effusion of blood, as could not be stopped for a considerable time; and that he verily believes, had not a gentleman interposed, they would have killed him on the spot.

14. ANN HUGHES, of Cork, deposes:—
That on the 29th of June, she asked Nicholas Butler, why he broke open her house on the 21st: that hereon he called her many abusive names, (being attended with his mob,) dragged her up and down, tore her clothes in pieces, and with his sword stabbed and cut her in both her arms.

15. DANIEL FILTS, blacksmith, of Cork, deposes:—
That on the 29th of June, Butler and a riotous mob came before his door, called him many abusive names, drew his hanger, and threatened to stab him: that he and his mob the next day assaulted the house of this deponent with drawn swords; and that he is persuaded, had not one who came by prevented, they would have taken away his life.

16. MARY FULLER, of Cork, deposes:—
That on the 30th of June, Butler, at the head of his mob came, between nine and ten at night, to the deponent's shop, with a naked sword in his hand: that he swore, he would cleave the deponent's skull, and immediately made a full stroke at her head: whereupon she was obliged to fly for her life, leaving her shop and goods to the mob, many of which they hacked and hewed with their swords, to her no small loss and damage.

17. HENRY DUNKLE, joiner, of Cork, deposes:—
That on the 30th of June, as he was standing at widow Fuller's shop-window, he saw Butler, accompanied with a large mob, who stopped before her shop: that after he had grossly abused her, he made a full stroke with his hanger at her head; which must have cleft her in two, had not this deponent received the guard of the hanger on his shoulder: that presently after, the said Butler seized upon this deponent: that he seized him by the collar with one hand, and with the other held the hanger over his head, calling him all manner of names, and tearing his shirt and clothes; and that, had it not been for the timely assistance of some neighbours, he verily believes he should have been torn to pieces.

18. MARGARET TREMNELL, of Cork, deposes:—
That on the 30th of June, John Austin and Nicholas Butler, with a numerous mob, came to her shop: that, after calling her many names, Austin struck her with his club on the right arm, so that it has been black ever since from the shoulder to the elbow: that Butler came next, and with a

great stick struck her a violent blow across the back : that many of them drew their swords, which they carried under their coats, and cut and hacked her goods, part of which they threw out into the street, while others of them threw dirt and stones into the shop, to the considerable damage of her goods, and loss of this deponent.

It was not for those who had any regard either to their persons or goods, to oppose Mr. Butler after this. So the poor people patiently suffered, till long after this, whatever he and his mob were pleased to inflict upon them.

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL

FROM JULY 20, 1749, TO OCTOBER 30, 1751.

NUMBER VIII.

JOURNAL

FROM JULY 20, 1749, TO OCTOBER 30, 1751.

Thursday, JULY 20, 1749.—About ten at night we embarked for Bristol, in a small sloop. I soon fell asleep. When I awaked in the morning, we were many leagues from land, in a rough, pitching sea. Toward evening the wind turned more against us, so that we made little way. About ten we were got between the Bishop and his Clerks (the rocks so called) and the Welsh shore; the wind blew fresh from the south; so that the Captain, fearing we should be driven on the rocky coast, steered back again to sea. On *Saturday* morning we made the Bishop and his Clerks again, and beat to and fro all the day. About eight in the evening it blew hard, and we had a rolling sea: notwithstanding which, at four on *Sunday* morning, we were within sight of Minehead. The greatest part of the day we had a dead calm; but in the evening the wind sprung up, and carried us into Kingroad. On *Monday* morning we landed at the quay in Bristol.

Tues. 25.—I rode over to Kingswood, and inquired particularly into the state of our school there. I was concerned to find that several of the rules had been habitually neglected: I judged it necessary, therefore, to lessen the family; suffering none to remain therein, who were not clearly satisfied with them, and determined to observe them all.

Thur. 27.—I read Mr. Law "On the Spirit of Prayer." There are many masterly strokes therein, and the whole is lively and entertaining; but it is another Gospel. For if God was never angry, (as this tract asserts,) he could never be reconciled; and, consequently, the whole Christian doctrine of reconciliation by Christ falls to the ground at once. An excellent method of converting Deists, by giving up the very essence of Christianity!

Sun. 30.—Mr. Grimshaw and Mr. B—— assisted my brother and me at Kingswood. How many there are that run well for a season! But "he that endureth to the end shall be saved."

I received a letter about this time from Ireland, a part of which follows :—

'DEAR SIR, *Tyrrel's-pass, July* 24, 1749.

"MANY have found a sense of the pardoning love of God at Athlone since you left it; and the society in general are on the stretch for the kingdom of God. The Lord has kindled a fire in Aghrim likewise. The last time but one that I was there, several were struck with deep convictions, which continued till I came again. While I was meeting the society there, the Governess of Mr. S——'s children was struck to the ground, and in a short time filled with 'peace and joy in the Holy Ghost.' The next morning his Steward was cut to the heart, and fell upon his knees in the midst of the sermon; as did Mr. S—— himself, together with his wife, and great part of the congregation. The Steward went home full of peace and love. This has set the whole society on fire; so that now every one is crying out, 'What must I do to be saved?'

"The same fire is kindled at Portarlington. I went there the next Sunday after you. One then found a sense of God's pardoning love; and last Saturday in the society some cried out, and some fell to the ground, three of whom found peace to their souls.

"I was at Mount-melick likewise the next Sunday after you, and the power of God was present to heal. Two that were heavy laden, found rest that night. The next time we met, we scarce knew how to part. We continued singing and praying till five persons received a clear manifestation of the love of God. Another found the same blessing while I was preaching this morning. We spent some time afterwards at James Moss's house, in praying with some that were under deep convictions; and two of them went home rejoicing in God their Saviour. I was now informed of two more that were rejoicing in God; so that in Mount-melick twelve persons, in all, have found the 'peace that passeth all understanding,' since you left that place.

"I preached at Rahew likewise the week after you was there. The man of the house had fetched his mother from a considerable distance; she had never heard a Methodist Preacher before. She was soon cut to the heart, and cried out aloud. One behind her bid her fall upon her knees, which she presently did, and the whole house was as in one cry. I broke off my discourse, and began to pray, which I continued till I was so spent I could hardly speak. I went out to take a little breath, and came in again. She was

crying out, 'I am dropping, dropping into hell; its mouth is open, ready to swallow me up.' I went to prayer again; and before we had done, God spoke peace to her soul. She was filled with joy unspeakable, and could but just say, 'I am in a new world! I am in a new world!'

"From the whole, I cannot but observe two things: 1. What a blessing it is, when any who finds that peace, declares it openly before all the people, that we may break off and praise God. If this was always done, it would be good for many souls. The first that found it on Sunday evening, spoke before all; and we praised God. The moment she spoke, another, and then another, found peace; and each of them spoke aloud, and made the fire run through the whole congregation. I would observe, 2. The woman at Rahew had never before seen any one in the like trouble. Therefore she could not cry out because she had heard others do it; but because she could not help it; because she felt the word of God 'sharper than a two-edged sword:' and, generally, the sharper the convictions are, the sooner they are over.

"This is from your son in the Gospel,

"J. R."

Tues. AUGUST 1.—I spent a solemn hour with our children at Kingswood. After having settled all things there and at Bristol, I returned to London, where I received a remarkable account from Cork. On August 19, twenty-eight depositions were laid before the Grand Jury there, but they threw them all out; and at the same time made that memorable presentment, which is worthy to be preserved in the annals of Ireland, to all succeeding generations:—

"We find and present Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of His Majesty's peace; and we pray he may be transported.

"We find and present James Williams, &c.

"We find and present Robert Swindle, &c.

"We find and present Jonathan Reeves, &c.

"We find and present John Larwood, &c.

"We find and present Joseph M'Auliff, &c.

"We find and present Charles Skaron, &c.

"We find and present William Tooker, &c.

"We find and present Daniel Sullivan to be a person of ill fame, a vagabond, and a common disturber of His Majesty's peace; and we pray he may be transported."

Daniel Sullivan was an honest baker, who had lived in Cork many years, I suppose in as good fame as any of his

trade in the city; but he had entertained my brother, and several other Methodists; nay, and suffered them to preach in his house. The other names (only most of them miserably mangled and murdered) were designed for the names of eight Preachers who had been there.

Mon. 28.—I left London, and in the evening came to Great-Potton. About six I went out into the market-place, and called to a confused multitude, "Seek ye the Lord while he may be found; call ye upon him while he is near." Great things were threatened, but nothing done. We had a quiet and comfortable meeting, and there was reason to hope that the word of God sunk into the hearts of many.

Tues. 29. Having appointed some from Grimsby to meet us this evening at Lincoln, (which we supposed to be within a day's ride,) we set out an hour before day, and rode, with only an hour or two's intermission, till above an hour after sunset; but we could reach no farther than Cold-harbour, six miles short of Ancaster. The next morning we rode on to Lincoln, but could hear nothing of our guides; so we determined, after waiting several hours, to make the best of our way to Epworth; where, the next evening, I enforced those awful words, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

I had the satisfaction about this time of an agreeable letter from a gentleman in Ireland, part of which is subjoined:—

"REVEREND SIR,

"YOUR favour of the 15th instant, I received the 22d. I am more satisfied than ever that you aim at nothing but what has an immediate tendency to the glory of God, and the salvation of mankind.

"I cannot help thinking that your design, considered in this light, (allowing even of some mistakes,) must be deemed very praiseworthy. As to myself, in particular, I must own it gives me infinite satisfaction to find that you have spoken to so good an effect in our town and neighbourhood. My church is more frequented than ever it was; and I have the pleasure of seeing a greater decency, and more of zeal and attention than I could have dared to promise myself; which has also this effect upon me,—that I find myself better disposed than ever to distribute to those who attend my ministry, such food as may yield them comfort here and happiness hereafter. I heartily wish this may continue; and that the people may not cool. If so, we may hope to see wickedness generally decline, and virtue and godliness take place. I see this work of yours, through God's blessing, thus successfully

carried on, without any ill-will or jealousy; and could wish that all the Clergy were, in that respect, of the same mind with me.

"Your society here keeps up well; and is, I believe, considerably increased since you left it. I frequently attend the preaching; and though I am much reflected on for it, this does not in any wise discourage me. While I am conscious to myself that I do no harm, I am careless of what men can say of me.

"Michael Poor, lately a Roman, who is now of your society, read his recantation on Sunday last.—Pray let us know when you or your brother intend for this kingdom and town: for be sure, none wish more sincerely to see and converse with you than I, who am sincerely, reverend and dear Sir,

"Your very affectionate brother and servant.

"*August* 29, 1749."

Fri. SEPTEMBER 1.—I spoke severally with the members of the society. *Saturday*, 2. I gathered up a few at Belton who did once run well, and seemed now resolved, no more to "forsake the assembling of" themselves "together."

Sun. 3.—At nine I preached at Misterton, to a very large and attentive congregation; between one and two, at Overthorp, near Haxey; and at Epworth about five. In the intervals of preaching I spoke with the members of the society in each place; most of whom I found either already alive to God, or earnestly panting after him.

Mon. 4.—We rode to Sykehouse; and on *Tuesday*, in the afternoon, reached Osmotherley.

Wed. 6.—I reached Newcastle; and after resting a day, and preaching two evenings and two mornings, with such a blessing as we have not often found, on *Friday* set out to visit the northern societies. I began with that at Morpeth, where I preached at twelve, on one side of the market-place. It was feared the market would draw the people from the sermon; but it was just the contrary: they quitted their stalls, and there was no buying or selling till the sermon was concluded.

At Alnwick likewise I stood in the market-place in the evening, and exhorted a numerous congregation to be always ready for death, for judgment, for heaven. I felt what I spoke; as I believe did most that were present, both then and in the morning, while I besought them to "present" themselves, "a living sacrifice, holy, acceptable to God."

Sat. 9.—I rode slowly forward to Berwick. I was my-

self much out of order; but I would not lose the opportunity of calling, in the evening, all that were "weary and heavy-laden," to Him who hath said, "I will give you rest."

Sun. 10.—I preached at eight, and at four in the afternoon; and in the hours between, spoke with the members of the society. I met them all at seven, and a glorious meeting it was. I forgot all my pain while we were praising God together; but after they were gone, I yielded to my friends, and determined to give myself a day's rest. So I spent *Monday*, the 11th, in writing; only I could not refrain from meeting the society in the evening. The next evening God enabled me to speak searching words to an earnestly attentive congregation.

Wed. 13.—After preaching at five, I visited many, both of the sick and well: particularly, Robert Sutty, the first instrument in God's hand of awakening many in this place, who, till then, slept in sin. But O! how changed! He seemed stripped both of his gifts and graces, and forsaken both of God and man.

I had a delightful opportunity, in the evening, of describing and comforting the "broken in heart."

Thur. 14.—Immediately after preaching, I took horse, and rode in a rough, stormy day to Alnwick. But before noon, it cleared up; so that I stood once more in the market-place, and called all to "come boldly to the throne of grace."

Hence I rode to Alemouth, and laboured to awaken a stupid, drowsy people, by preaching, both in the evening and the next morning, in the most convincing manner I could. For the present, they seemed to be deeply affected: God grant it may continue!

Fri. 15.—I offered "the redemption which is in Jesus," to a more lively congregation at Widdrington.

Sat. 16.—I preached in Morpeth at noon; in Plessy about five; and then rode on to Newcastle.

Sun. 17.—I preached morning and evening, in the Castlegarth; and, on *Wednesday*, 20, set out for the western societies. In the evening, at Hinely-hill, our hearts were all melted down in considering our great High Priest; who, though he is gone into the heavens, is still sensibly "touched with the feeling of our infirmities." A deep sense of his love constrained many to call upon him with "strong cries and tears;" and many others, though not in words, yet with groanings that could not be uttered.

Thur. 21.—Moved by the pressing instances of Mr. Cownley, and convinced the providence of God called me

thither, I left all my company, but Mr. Perronet, at Hinely-hill, and set out for Whitehaven. The next day I preached there in the market-place, to a multitude of people, on, "Ye know the grace of our Lord Jesus Christ." I saw they were moved, and resolved to improve the opportunity. So, after preaching, I desired those who determined to serve God, to meet me apart from the great congregation. To these I explained the design, nature, and use of Christian societies. Abundance were present again at five in the morning, though we had no room but the market-place. At three in the afternoon I preached at Hensingham, a large colliery, about a mile from the town. The eagerness of the people put me in mind of the early days at Kingswood. O why should we not be always what we were once? Why should any leave their first love? At six I preached again in Whitehaven, on, "Come unto me, all ye that labour and are heavy laden;" and at eight endeavoured to mould as many as desired it into a regular society.

Sun. 24.—I began examining them one by one. At eight I preached at the Gins, another village, full of colliers, about half a mile from the town. The congregation was very large, and deeply attentive. Between one and two I preached again at Hensingham, to as many as my voice could command, on, "Repent ye, and believe the Gospel." Thence I hastened to church; and in the midst of the service I felt a sudden stroke. Immediately a shivering ran through me, and in a few minutes I was in a fever. I thought of taking a vomit immediately, and going to bed. But when I came from church, hearing there was a vast congregation in the market-place, I could not send them empty away. And while I was speaking to them, God remembered me, and strengthened me both in soul and body.

Reflecting on the manner of God's working here, I could not but make the following remark:—the work in Whitehaven resembles that at Athlone more than does any other which I have seen in England. It runs with a swift and a wide stream; but it does not go deep. A considerable part of the town seems moved, but extremely few are awake; and scarce three have found a sense of the pardoning love of God, from the time of the first preaching to this day.

Mon. 25.—Mr. Cownley returned to Newcastle. Both at the morning and evening preaching many seemed greatly affected; as also on *Tuesday* morning: but it soon died away, and they did not feel "the power of God unto salvation."

Tues. 26.—Having appointed, before I left Hinely-hill, to preach there again on *Wednesday* evening, I set out about two in the afternoon, though extremely weak, having had a flux for some days. But God renewed my strength, so that I felt less pain and weariness every hour. I had a solemn and delightful ride to Keswick, having my mind stayed on God.

Wed. 27.—I took horse at half an hour past three. There was no moon, or stars, but a thick mist; so that I could see neither road, nor any thing else; but I went as right as if it had been noon-day. When I drew nigh Penruddock-moor, the mist vanished, the stars appeared, and the morning dawned; so I imagined all the danger was past; but when I was on the middle of the moor, the mist fell again on every side, and I quickly lost my way. I lifted up my heart. Immediately it cleared up, and I soon recovered the high-road. On Alstone-moor I missed my way again; and what, I believe, no stranger has done lately, rode through all the bogs, without any stop, till I came to the vale, and thence to Hinely-hill.

A large congregation met in the evening. I expounded part of the twentieth chapter of the Revelation. But O what a time was this! It was as though we were already standing before the "great white throne." God was no less present with us in prayer; when one just by me cried with a loud and bitter cry. I besought God to give us a token that all things should work together for good. He did so: he wrote pardon upon her heart; and we all rejoiced unto him with reverence.

Thursday, 28, we set apart for fasting and prayer: John Brown and Mr. Hopper were with me. It was a day that ought not to be forgotten. We had all free access to the throne of grace; and a firm, undoubting confidence, that He in whom we believed would do all things well.

Fri. 29.—I set out again for Whitehaven. The storm was exceeding high, and drove full in my face, so that it was not without difficulty I could sit my horse; particularly as I rode over the broad, bare backs of those enormous mountains which lay in my way. However, I kept on as I could, till I came to the brow of Hatside. So thick a fog then fell, that I was quickly out of all road, and knew not which way to turn. But I knew where help was to be found, in either great difficulties or small. The fog vanished in a moment, and I saw Gamblesby at a distance: (the town to which I was going.) I set out early on *Saturday*, the 30th, and in the afternoon reached Whitehaven.

About this time I was refreshed with a friendly letter from an excellent man, whom I had not heard from for several years; part of it was as follows:—

"*Ebenezer, in Georgia, July* 25, 1749.

"REV. AND DEAR SIR,

"THE sincere love to your worthy person and faithful performance of your holy office, which the Lord kindled in my heart, during your presence at Savannah, hath not been abated, but rather increased, since the providence of God called you from us, and showed you another field for the labour of your ministry.

"You are pleased, in your last letter to Mr. Brown, of Savannah, to remember Ebenezer kindly; and desired to know what is the present state of our settlement. Though we have felt greatly the inconveniences of the long war, yet there are great alterations for the better in our town and plantations, since the time you was pleased to visit us. We have two large houses for public worship; one in town, the other in the middle of our plantations; two schools, in the same places; two corn-mills; one pounding-mill for rice, and one saw-mill. In the first quantity of boards we sawed, we were cheated by an impostor, who undertook to ship them off to the West Indies. But we did not lose our courage, though we met with almost insuperable difficulties, till our circumstances were mended by the hand of the Almighty. We are still in the favour of the honourable Society for Promoting Christian Knowledge; as also of many good Christians in Germany; who love us, pray fervently for us, and contribute all in their power to promote our spiritual and temporal prosperity.

"Through very hard labour, several of our people have left us, and are departed to a better country, in heaven; and the rest are weak and feeble in body, and not able to hold out long, unless relief is sent them by an embarkation of faithful servants from Germany. Besides widows and orphans, we have several that want assistance toward their maintenance; and this our good God hath sent us heretofore from Europe.

"After my dear fellow-labourer, Mr. Gronaw, died in peace, above three years ago, the Lord was pleased to send me another; who likewise exactly follows the footsteps of his Saviour, to my great comfort, and the great benefit of our congregation. The Lord hath graciously joined us in mutual love and harmony in our congregations; and hath not permitted the Hernhuters, (falsely called Moravians,)

nor other false Teachers, to creep in among us. We are hated by wicked people, which prevents their settling among us; though we love them sincerely, and would have as many settle among us as would keep such orders as Christianity and the laws of England require them to do. This is all I thought it necessary to acquaint you with, for the present; being, with due regard and cordial wishes for your prosperity in soul and body, reverend and dear Sir,

"Yours most affectionately,

"JOHN MARTIN BOLZIUS."

What a truly Christian piety and simplicity breathe in these lines! And yet this very man, when I was at Savannah, did I refuse to admit to the Lord's table, because he was not baptized; that is, not baptized by a Minister who had been episcopally ordained.

Can any one carry High Church zeal higher than this? And how well have I been since beaten with mine own staff!

The Hernhuters, as he terms them, now published the following in the Daily Post:—

"*To the Author of the Daily Post.*

"SIR,

"WHOSOEVER reckons that those persons in England who are usually called Moravians, and those who are called Methodists, are the same, he is mistaken. That they are not the same people is manifest enough, out of the Declaration of Louis, late Bishop and Trustee of the Brethren's Church, dated at London, March, 1743; which I here send you, as I find it printed in a Collection of original Papers of the Brethren, printed at Büdingen, called the 'Büdingen Samlung.' Vol. iii., page 852."

The Methodists, so called, heartily thank Brother Louis for his Declaration; as they count it no honour to be in any connexion either with him or his Brethren.

But why is he ashamed of his name? The Count's name is Ludwig, not Louis; no more than mine is Jean or Giovanni.

Sun. OCTOBER 1.—I preached at the Gins about eight, to the usual congregation; and surely God was in the midst of them, breaking the hearts of stone. I was greatly comforted at church, not only from the Lessons, both morning and afternoon, and in the Lord's supper, but even in the Psalms which were sung both at morning and evening

service. At two I explained to an earnest congregation, at Hensingham, the "redemption that is in Jesus Christ;" and at five exhorted a large multitude at Whitehaven, with strong and pressing words, to examine whether they had sufficient grounds for calling either themselves or their neighbours Christians.

Mon. 2.—The darkness and rain were little hinderance, either to me or the congregation, at five in the morning, (though we were all, as usual, in the open air,) while I was explaining and applying those words, "God was in Christ, reconciling the world to himself." I preached in the evening, on, "Let us come boldly to the throne of grace;" and then gave my parting exhortation to the society, now consisting of more than two hundred members. Just before I began preaching, I received a letter from Mr. Whitefield, desiring me to meet him at Leeds, on Wednesday evening; the very time at which I before purposed to be there. So we set out early on *Tuesday*, 3; one of our brethren, who was a Yorkshireman, undertaking to put us into the way. He rode a little and a little farther, till we came to Old-hutton, above fifty miles from Whitehaven. We were dropping wet, having had heavy rain for several hours; but we soon got into warm beds, and all was well.

Wed. 4.—Our guide was resolved to go a little farther still; so we set out together, and rode on together to Leeds; though it was a long day's journey, finding us full employ from five in the morning till nine at night.

Thur. 5.—Mr. Whitefield preached at five in the morning. About five in the evening he preached at Birstal; and God gave him both strong and persuasive words; such as, I trust, sunk deep into many hearts.

Fri. 6.—I preached at five, and then returned to my brother, whom I had left at Leeds. At noon we spent an hour with several of our Preachers, in exhortation and prayer. About one I preached to a crowded audience of high and low, rich and poor; but their number was abundantly enlarged at five; as was my strength both of soul and body. I cried aloud to them all, to look unto Jesus; and scarce knew when to leave off.

I then waited upon Mr. M., for an hour. O how could I delight in such an acquaintance! But the will of God be done! Let me "acquaint" myself "with Him," and it is enough.

Sat. 7.—I rode in the afternoon to Bramley, and preached to a large and quiet congregation. Great attention appeared in every face; but no shaking among the dry bones yet.

Sun. 8.—I preached in Leeds at seven, and between one and two began preaching at Birstal; but my voice (though I think it had not been stronger for some years) would not reach two-thirds of the congregation. I am afraid it was the same case at Leeds, when I preached at four; though I spoke with all the strength I had. Who would have expected such an inconveniency as this, after we had been twelve years employed in the work? Surely none will now ascribe the number of the hearers to the novelty of field-preaching.

Mon. 9.—Having promised to visit Newcastle again, I set out early, and came thither the next day. I was now satisfied that God had sent Mr. Whitefield thither in an acceptable time; many of those who had little thought of God before, still retaining the impressions they received from him.

Wed. 11.—I rejoiced to find that God was still carrying on his work. Both in the morning and evening the hearts of many burned within them, while they were assembled in his name; and they felt his word to be "the power of God unto salvation to every one that believeth."

Fri. 13.—At the meeting of the Select Society, such a flame broke out as was never there before. We felt such a love to each other as we could not express; such a spirit of supplication, and such a glad acquiescence in all the providences of God, and confidence that He would withhold from us no good thing.

Sun. 15.—The rain constrained me to preach in the house both morning and afternoon: but I could not repine; for God was there, and spoke peace to many hearts.

Mon. 16.—I preached at four, to a large congregation, and rode to Sandhutton that night. Two or three miles short of it we overtook a man, whom a woman, riding behind him, stayed upon his horse. On my saying, "We ought to thank God it is a fair night;" "O Sir," said the man, "so we ought; and I thank him for every thing. I thank him that I am alive; and that the bull which tossed me to-day only broke two or three of my ribs; for he might have broke my neck."

Tues. 17.—In the afternoon we came to Leeds. I preached on, "I am the Resurrection and the Life;" afterwards spent a solemn hour with the society, and commended them to the grace of God.

Wed. 18.—I rode, at the desire of John Bennet, to Rochdale, in Lancashire. As soon as ever we entered the town, we found the streets lined on both sides with multi-

tudes of people, shouting, cursing, blaspheming, and gnashing upon us with their teeth. Perceiving it would not be practicable to preach abroad, I went into a large room, open to the street, and called aloud, "Let the wicked forsake his way, and the unrighteous man his thoughts." The word of God prevailed over the fierceness of man. None opposed or interrupted; and there was a very remarkable change in the behaviour of the people, as we afterwards went through the town.

We came to Bolton about five in the evening. We had no sooner entered the main street, than we perceived the lions at Rochdale were lambs in comparison of those at Bolton. Such rage and bitterness I scarce ever saw before, in any creatures that bore the form of men. They followed us in full cry to the house where we went; and as soon as we were gone in, took possession of all the avenues to it, and filled the street from one end to the other. After some time the waves did not roar quite so loud. Mr. P—— thought he might then venture out. They immediately closed in, threw him down, and rolled him in the mire; so that when he scrambled from them, and got into the house again, one could scarce tell what or who he was. When the first stone came among us through the window, I expected a shower to follow; and the rather, because they had now procured a bell to call their whole forces together. But they did not design to carry on the attack at a distance: presently one ran up and told us, the mob had burst into the house: he added, that they had got J—— B—— in the midst of them. They had; and he laid hold on the opportunity to tell them of "the terrors of the Lord." Meantime D—— T—— engaged another part of them with smoother and softer words. Believing the time was now come, I walked down into the thickest of them. They had now filled all the rooms below. I called for a chair. The winds were hushed, and all was calm and still. My heart was filled with love, my eyes with tears, and my mouth with arguments. They were amazed, they were ashamed, they were melted down, they devoured every word. What a turn was this! O how did God change the counsel of the old Ahithophel into foolishness; and bring all the drunkards, swearers, Sabbath-breakers, and mere sinners in the place, to hear of his plenteous redemption!

Thur. 19.—Abundantly more than the house could contain were present at five in the morning, to whom I was constrained to speak a good deal longer than I am accustomed to do. Perceiving they still wanted to hear, I promised to

preach again at nine, in a meadow near the town. Thither they flocked from every side; and I called aloud, "All things are ready; come unto the marriage." O how have a few hours changed the scene! We could now walk through every street of the town, and none molested or opened his mouth, unless to thank or bless us.

At one I preached at Shackerley, four miles from Bolton, and thence rode on to Davy-hulme. Here I received a letter from Richard Cawley, of Alpraham, with an invitation from the Minister of Acton. After preaching in the morning at Davy-hulme, and about ten at Boothbank, in the afternoon, *Friday*, 20, I rode on, and, between four and five, came to Alpraham. A large congregation was waiting for me, whom I immediately called to seek God "while he may be found." Many came again at five in the morning, and seemed just ready not only to "repent," but also "believe the Gospel."

Sat. 21.—By conversing with several here, I found we were not now among publicans and sinners, but among those who, a while ago, supposed they needed no repentance. Many of them had been long "exercising themselves unto godliness," in much the same manner as we did at Oxford; but they were now thoroughly willing to renounce their own, and accept "the righteousness which is of God by faith."

A gentleman, who had several years before heard me preach at Bath, sending to invite me to dinner, I had three or four hours' serious conversation with him. O, who maketh me to differ? Every objection he made to the Christian system has passed through my mind also: but God did not suffer them to rest there, or to remove me from the hope of the Gospel.

I was not surprised when word was brought, that the Vicar of Acton had not the courage to stand to his word; neither was I troubled. I love indeed to preach in a church: but God can work wherever it pleaseth him.

Sun. 22.—I preached at seven in Richard Cawley's house; and, about one, at Little-acton. We then rode on to Woor; and the next afternoon came, wet and weary enough, to Wednesbury. I hoped for a few hours' rest here: but it was a vain hope; for notice had been given that I would preach at Bilbrook in the evening; so I had seven or eight miles to ride back. I preached about six, and again in the morning.

On *Tuesday*, 24, about noon, we came to Dudley. At one I went to the market-place, and proclaimed the name of

the Lord to an huge, unwieldy, noisy multitude; the greater part of whom seemed in no wise to know "wherefore they were come together." I continued speaking about half an hour, and many grew serious and attentive, till some of Satan's servants pressed in, raging and blaspheming, and throwing whatever came to hand. I then retired to the house from which I came. The multitude poured after, and covered over with dirt many that were near me; but I had only a few specks. I preached in Wednesbury at four, to a nobler people, and was greatly comforted among them: so I was likewise in the morning, *Wednesday*, 25. How does a praying congregation strengthen the Preacher!

After preaching again at one, I rode to Birmingham. This had been long a dry uncomfortable place; so I expected little good here: but I was happily disappointed. Such a congregation I never saw there before: not a scoffer, nor a trifler, not an inattentive person (so far as I could discern) among them; and seldom have I known so deep, solemn a sense of the power, and presence, and love of God. The same blessing we had at the meeting of the society; and again at the morning preaching. Will then God at length cause even this barren wilderness to blossom and bud as the rose?

Thur. 26.—We came to Knowle between nine and ten, a furious, turbulent place from the beginning. I began preaching directly in the yard of the inn, to a few gaping, staring people, before the mob could assemble. They increased apace, and were tolerably attentive. In the afternoon we rode to Evesham, where I preached in the evening and morning, and then went forward to Stanley. The congregation was larger than could have been expected, upon a few hours' warning; and they all appeared both glad to hear, and willing to embrace, the word of reconciliation. In the evening I preached at Wallbridge, near Stroud; and the next day, *Saturday*, 28, reached Bristol.

Sun. 29.—I preached both at Kingswood and Bristol, on, "Ye have need of patience." It was more particularly at Bristol that God refreshed my soul, and applied what I spoke to my own heart.

Mon. 30.—I retired to Kingswood, to write part of the volume of Sermons which I had promised to publish this winter.

Wed. NOVEMBER 8.—I preached in Bath at noon, and at Second in the evening. On *Thursday* evening, the 9th, at Reading; and on *Friday* in London.

Here I found an excellent letter from a friend abroad,

part of which I add in his own words; being unable so to translate them, as not to lose great part of the spirit of the original:—

Charissime Frater,

Gratia, pax, et multifariæ Spiritûs Sancti consolationes tibi tuæque societati sint, et multiplicentur a Deo nostro per Servatorem nostrum. Amen.

Tuas gratissimas Ratcormucki *datas accepi, et ex illis summo cum gaudio grandem in variis Angliæ et Hiberniæ partibus januam vobis apertam esse intellexi, dum multi adversarii evangelicæ doctrinæ sese opponerent.*

Literas tuas ad D. Perronet datas (A plain Account, &c.) *non quidem legi, sed devoravi. Omniaque adeò mihi arriserunt, ut vix me cohibere possim, quin* Londinum *devolem,* veniam *et* videam *societatis tuæ ordinationes. Sed catenis variis quasi vinctus, nolens volens hìc adstrictus sum. Quamprimùm tamen literas illas vertam et typis mandabo, unà cum tractatulo illo,* The Character of a Methodist. *Fortè, si non multos, aliquos excitabit Clericos aut Laicos, ad vestigia evangelica integriùs premenda.— Admodum mihi placet, te nec sectæ alicui, nec dogmatibus specificis sectarum adhærere, nec patronum eorum agere, sed cuique libertatem relinquere de iis credendi quid velit, modò verè in Deum Filiumque ejus dilectum credat, Deum ex toto corde amet, a peccatis abstineat, et vitam vocatione evangelicâ dignam ducat. Mi Jane, dilectissime frater, rogo, precor, et obtestor per viscera misericordiarum Dei et Filii sui, ut ipsissimam hanc vitam insistas, ac premere pergas, nec polemicis te immisceas. Certa solummodò bonum illud fidei puræ, integræ, evangelicæ certamen, nec ullos hostes præter carnem corruptam, ejusque desideria mundana, debelles. Cane pejùs et angui fugias dogmata multiplicare, et de non necessariis disputare; quæ bina Satanæ stratagemata fuêre quibus ecclesiam ab integritate et simplicitate evangelicâ sensim aberrare fecit.*

Doleo vehementer, te tot tamque gravibus et multifariis negotiis esse obrutum. Quàm libenter pro tenuitate meâ te, tuosque levare, gravissimaque illa onera ferre vellem, novit Omniscius. Is, precor ardenter, fulciat, sustentet, et animum vobis addat, ut Satanæ ejusque asseclarum regnum magis magisque indies destruatur, et Dei ejusque Filii regnum erigatur, dimanet et penetret omnes animos, illorum imprimis quorum mentem mundi dominus occœcavit.

Hisce votis te demando Deo, verboque ejus gratiæ, qui te sociosque tuos ædificent et hæreditatem possidendam dent in

omnibus sanctis. Vale, mi Jane, frater amicissime, et me amare perge.

Tui ex animo amantissimus,

JOHANNES DE KOKER.

Dabam Rotterodami, 10 Oct., 1749.*

"DEAREST BROTHER,

"GRACE, peace, and the various consolations of the Holy Spirit be on you and your society! And may these blessings be multiplied by our God through our Saviour!

"I have received your very gratifying letter, dated from Rathcormuck; and from it I learn, with the greatest joy, that a wide door has been opened to you in different parts of England and Ireland, while many adversaries placed themselves in opposition to the doctrine of the Gospel.

"I have not merely read, but I have devoured, your letter addressed to Mr. Perronet, entitled, *A Plain Account, &c.* Every thing in it afforded me so much delight, that I could scarcely refrain from flying away to London, for the purpose of beholding the constitution and order of your society. But, as if bound by various chains, whether willingly or unwillingly, I am confined to this place. Yet I will, as speedily as possible, translate and publish that letter, as well as the brief tract, called *The Character of a Methodist.* Perhaps if this little pamphlet do not excite *many* persons, it will at least excite *some* among both the Clergy and Laity, to walk with greater integrity in the way of the Gospel!

"I am also wonderfully pleased, that you connect yourself with no sect; neither adhering to the special dogmas of sects, nor acting as their patron; but that you leave every one at liberty to believe whatever he chooses about them, provided he have a true faith in God and his beloved Son, love God with all his heart, abstain from sin, and lead a life worthy of the Gospel vocation. My most dearly beloved brother John, I request, pray, and beseech you, by the bowels of mercies of God and his Son, that you continue in the very same course of life, and proceed onward in it; and that you abstain from intermeddling with polemics. Only fight that good fight of pure, sincere, and evangelical faith; and subdue no other enemies than the corrupt flesh and its worldly desires. Avoid, more than you would a rabid dog or a venomous serpent, the multiplying of dogmas, and disputations about things unnecessary: these have been the two stratagems of Satan, by which he has caused the church, insensibly and by degrees, to err from evangelical simplicity and purity.

"I lament much that you are overwhelmed by so many and such weighty and multifarious affairs. He who knows all things knows how gladly, according to my small capacity, I would relieve you and those who labour with you, and would bear those very heavy burdens. I ardently beseech HIM to support and sustain you, and to infuse vigour into your minds, that the kingdom of Satan and of his emissaries may every day be destroyed yet more and more, and that the kingdom of God and of his Son may be erected in all hearts, and that it may penetrate and spread through them, especially the hearts of those whose minds the god of this world hath blinded.

"With these good wishes I commend you to God, and to the word of his grace, that they may build you up, and give you the possession of the inheritance among all them who are sanctified. Farewell, my most friendly brother John, and cease not to love me, who am

"Yours heartily and most affectionately,

"*Rotterdam, Oct.* 10, 1749. JOHN DE KOKER."

The preceding is an attempt to translate the Latin letter in the text.—EDIT.

I was fully determined to take another journey to Rotterdam, on purpose to see this worthy man.

"But death had swifter wings than love:"

before I could get thither he was gathered to his fathers.

Sun. 12.—Many complaints were made to me of a general deadness among the people of London, at the very time that those in most other parts of England were so remarkably alive to God. It was chiefly owing to a few persons who were continually labouring to spread offences among them. But it was not long before the plague was stayed: some of these incendiaries separating from us; others being convinced that they had been doing the work of the devil, in the name of the Lord.

Thur. 16.—I buried the remains of Martha Somerset, late a mother in Israel: one who never left her first love, never abated in zeal, never was weary of well-doing, from the hour she first found redemption in Christ, till her spirit returned to God.

Mon. 20.—I rode to Mr. Perronet's, at Shoreham, that I might be at leisure to write.

Sat. DECEMBER 2.—After preaching in the morning, I rode to Bexley, and preached about eleven. At three in the afternoon I began at Deptford, and found a more than ordinary blessing: but a still greater at Snowsfields, where it seemed as if all would just then "know the Lord, from the least even to the greatest."

Sun. 3.—I preached, as usual, at five, at ten, and at five in the evening; besides meeting the Leaders, the bands, the Preachers, and our own family. But I felt no faintness or weariness either of body or mind. Blessed be my strong Helper!

Mon. 4.—I retired to Lewisham. On *Saturday*, 9, I read the surprising "Extract of Mr. Brainerd's Journal." Surely then God hath once more "given to the Gentiles repentance unto life!" Yet amidst so great matter of joy I could not but grieve at this: that even so good a man as Mr. Brainerd should be "wise above that is written;" in condemning what the Scripture nowhere condemns; in prescribing to God the way wherein He should work; and, in effect, applauding himself, and magnifying his own work, above that which God wrought in Scotland, or among the English in New-England: whereas, in truth, the work among the Indians, great as it was, was not to be compared to that at Cambuslang, Kilsyth, or Northampton.

Mon. 11.—I retired to Newington once more and on

Saturday, 16, finished my Sermons. *Monday*, 18. I rode to Leigh, in Essex, and spoke in as awakening a manner as I could. *Wednesday*, 20. I left the little flock in peace and love, and cheerfully returned to London.

Sun. 24.—I saw an uncommon instance both of the justice and mercy of God.—Abraham Jones, a serious, thinking man, about fifty years of age, was one of the first members of the society in London, and an early witness of the power of God to forgive sins. He then stood as a pillar for several years, and was a blessing to all that were round about him; till, growing wise in his own eyes, he saw this and the other person wrong, and was almost continually offended. He then grew colder and colder; till, at length, in order to renew his friendship with the world, he went (which he had refused to do for many years) to a parish feast, and stayed there till midnight. Returning home perfectly sober, just by his own door, he fell down and broke his leg. When the surgeon came, he found the bone so shattered in pieces that it could not be set. Then it was, when he perceived he could not live, that the terrors of the Lord again came about him. I found him in great darkness of soul, owning the just hand of God. We prayed for him, in full confidence that God would return. And He did in part reveal himself again: he had many gleams of hope and love; till, in two or three days, his soul was required of him.

So awful a providence was immediately known to all the society, and contributed not a little to the awakening them that slept, and stirring up those that were faint in their mind.

Mon. 25.—We had a solemn meeting at four. Indeed God was greatly with us during this whole season, in all our assemblies, to lift up them that had fallen, and to comfort the weak-hearted.

Wed. 27.—I saw the two Germans whom God has so eminently blessed in their labour of love to his ancient people. Great numbers of Jews, in Poland, Muscovy, Prussia, and various parts of Germany, have been brought, by their unwearied endeavours, to search the Scriptures, "whether these things were so." And above six hundred of them have given proof that they have a saving knowledge of God, and of "Jesus Christ whom He hath sent."

Sun. 31.—I buried the remains of Abraham Jones, which gave me an opportunity of strongly exhorting all who had set their hands to the plough never to look back.

Mon. JANUARY 1, 1750.—A large congregation met at four o'clock, and began the year of jubilee in a better man-

ner than they at Rome are accustomed to do. On several days this week I called upon many who had left their "first love;" but they none of them justified themselves: one and all pleaded "guilty before God." Therefore there is reason to hope that He will return, and will abundantly pardon.

Thur. 11.—I read, to my no small amazement, the account given by Monsieur Montgeron, both of his own conversion, and of the other miracles wrought at the tomb of Abbé Paris. I had always looked upon the whole affair as a mere legend, as I suppose most Protestants do; but I see no possible way to deny these facts, without invalidating all human testimony. I may full as reasonably deny there is such a person as Mr. Montgeron, or such a city as Paris, in the world. Indeed, in many of these instances I see great superstition as well as strong faith. But "the times of ignorance God" does "wink at" still; and bless the faith, notwithstanding the superstition.

If it be said, "But will not the admitting these miracles establish Popery?" Just the reverse. Abbé Paris lived and died in open opposition to the grossest errors of Popery; and in particular to that diabolical Bull Unigenitus, which destroys the very foundations of Christianity.

Sun. 14.—I read Prayers and preached at Snowsfields, to a crowded congregation, at seven in the morning. I then hastened to the chapel in West-street; and, after the service there, to Knightsbridge, where I had promised to preach in the afternoon, for the benefit of the poor children. The little church was quite full before I came. Knowing it to be the greatest charity to awaken those that sleep in sin, I preached on, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Fri. 19.—In the evening I read Prayers at the chapel in West-street, and Mr. Whitefield preached a plain, affectionate discourse. *Sunday*, 21. He read Prayers, and I preached: so, by the blessing of God, one more stumblingblock is removed.

Mon. 22.—I prayed in the morning at the Foundery, and Howell Harris preached: a powerful orator, both by nature and grace; but he owes nothing to art or education.

Wed. 24.—I was desired to call on one that was sick, though I had small hopes of doing him any good; he had been so harmless a man for ninety years: yet he was not out of God's reach. He was quickly convinced that his own righteousness could not recommend him to God. I could then pray for him in confidence of being heard. A few days after he died in peace.

Sun. 28.—I read Prayers, and Mr. Whitefield preached. How wise is God in giving different talents to different Preachers! Even the little improprieties both of his language and manner were a means of profiting many, who would not have been touched by a more correct discourse, or a more calm and regular manner of speaking.

Mon. 29.—I rode to Canterbury. The congregation in the evening was deeply serious, and most of them present again at five in the morning. I hope God will again have much people in this place, who will worship him with more knowledge, and as much earnestness, as their forefathers did the Virgin Mary, or even St. Thomas à Becket.

Tues. 30.—I designed to preach abroad in the evening, the house being far too small for the congregation; but the rain and wind would not suffer it. *Wednesday*, 31. I examined the society, one by one. Some, I found, could already rejoice in God, and all seemed to be hungering after it.

Fri. FEBRUARY 2.—I preached in the evening at Shoreham; and *Saturday*, 3, returned to London.

Sun. 4.—I preached at Hayes. What a change is here within a year or two! Instead of the parishioners going out of church, the people come now from many miles round. The church was filled in the afternoon likewise; and all behaved well but the singers, whom I therefore reproved before the congregation; and some of them were ashamed.

Mon. 5.—I rode to Mrs. C——, at St. Ann's, near Chertsey. It was her design that I should preach in the evening in her summer-house, a large eight-square room, which was supported by a frame of wood. This was quickly filled: but as it was not intended to bear such a weight, the main beam beneath split in sunder. This I did not then know; but finding the room too small, I went out, and stood in the gallery before it. The people then came out too, went down, and stood below, without any hurry or confusion.

Thur. 8.—It was about a quarter after twelve, that the earthquake began at the skirts of the town. It began in the south-east, went through Southwark, under the river, and then from one end of London to the other. It was observed at Westminster and Grosvenor-square a quarter before one. (Perhaps, if we allow for the difference of the clocks, about a quarter of an hour after it began in Southwark.) There were three distinct shakes, or wavings to and fro, attended with an hoarse, rumbling noise, like thunder. How gently does God deal with this nation! O that our repentance may prevent heavier marks of his displeasure!

Fri. 9.—We had a comfortable watch-night at the chapel. About eleven o'clock it came into my mind, that this was the very day and hour in which, forty years ago, I was taken out of the flames. I stopped, and gave a short account of that wonderful providence. The voice of praise and thanksgiving went up on high, and great was our rejoicing before the Lord.

On *Monday*, 12, I had designed to set out for Bristol: but I could not go yet, there was such a flame kindled in London. However, I rode to Brentford, and preached as I had appointed; and then went on to Chertsey. Word had been industriously spread about the town, that I would not come that night. However, many came to see whether I would or no; to whom I offered "the grace of our Lord Jesus Christ."

Wed. 14.—The watch-night at the Foundery seemed the shortest I had ever known. Indeed, we knew not how the hours stole away, while prayer was lost in praise and thanksgiving.

Fri. 16.—We had a solemn fast-day, meeting, as before, at five, seven, ten, and one. Many of the rich were at the chapel in the evening. "Who hath warned you to flee from the wrath to come?"

Sat. 17.—After preaching at Snowsfields, I went into a friend's house. A poor sinner indeed followed me, one who was broken in pieces by the convincing Spirit, and uttered such cries as pierced the hearts of all that heard. We poured out our souls before God in prayer, and light sprung up in her heart.

Sun. 18.—To-day, likewise, wherever we assembled together, God caused his power to be known; but particularly at the love-feast. The honest simplicity with which several spoke, in declaring the manner of God's dealings with them, set the hearts of others on fire. And the flame spread more and more; till, having stayed near an hour longer than usual, we were constrained to part.

Mon. 19.—I preached at Windsor about one, and at St. Ann's in the evening. The congregation was large, and extremely still and attentive, a very few persons excepted.

Tues. 20.—Mr. M—— had given notice, without my knowledge, that I would preach at Hayes on Tuesday. I was afraid few would trouble themselves to hear: but I was deceived; for there was a large congregation. Surely some of these will at length understand "the things which belong unto their peace."

Wed. 21.—I preached in the old French church, in Grey-

Eagle-street, Spitalfields. It was extremely full, and many of the hearers were greatly moved: but who will endure to the end?

Thur. 22.—Having been sent for several times, I went to see a young woman in Bedlam. But I had not talked with her long, before one gave me to know, that none of these Preachers were to come there. So we are forbid to go to Newgate, for fear of making them wicked; and to Bedlam, for fear of driving them mad!

Tues. 27.—I at length forced myself from London. We dined a little beyond Colnbrook, spoke plain to all in the house, and left them full of thankfulness, and of good resolutions.

I preached at Reading in the evening; and in the morning, *Wednesday*, 28, took horse, with the north wind full in our face. It was piercingly cold, so that I could scarce feel whether I had any hands or feet, when I came to Blewbury. After speaking severally to the members of the society, I preached to a large congregation. In the evening I met my brother at Oxford, and preached to a small, serious company.

Thur. MARCH 1.—In riding to Cirencester I read Dr. Bates's *Elenchus Motuum nuperorum in Angliâ*. His Latin is not much inferior to Cæsar's, whom he seems studiously to imitate; and his thoughts are generally just; only that he has no more mercy on the Puritans, than upon Cromwell.

I dined at an house beyond Farringdon, where both the man and his wife appeared thankful for instruction. I preached at Cirencester in the evening, to a large, but not serious, congregation. *Friday*, 2. I left this uncomfortable place, and in the afternoon came to Bristol.

Many miserable comforters were with me soon, complaining, one after another, of the want of lively Preachers, the hurt the Germans had done to some, and R—— W—— to others; and the almost universal coldness, heaviness, and deadness among the people.

I knew but one that could help; so we called upon God, to arise and maintain his own cause. And this evening we had a token for good; for his word was as a two-edged sword.

Sun. 4.—I desired John W—— to preach at five; and I no longer wondered at the deadness of his hearers. I preached at Kingswood at eight, and God spoke to many hearts: yea, and to a few even at Connam. But the greatest blessing was in the evening at Bristol, when we were all convinced, God had not "forgotten to be gracious."

Tues. 6.—I began writing a short French Grammar. We observed *Wednesday*, 7, as a day of fasting and prayer. I

preached at five on, "Repent, and do the first works." The time from seven to nine, from ten to twelve, and from one to three, we spent in prayer, and at our last meeting especially found that God was in the midst of us.

Thur. 8.—I desired all the Preachers that were in Bristol to meet me at four in the afternoon; and so every day while I was in town. In the evening God rent the rocks again. I wondered at the words he gave me to speak. But he doeth whatsoever pleaseth him.

To-day God gave the people of London a second warning; of which my brother wrote as follows:—

"This morning, a quarter after five, we had another shock of an earthquake, far more violent than that of February 8. I was just repeating my text, when it shook the Foundery so violently, that we all expected it to fall upon our heads. A great cry followed from the women and the children. I immediately cried out, 'Therefore will we not fear, though the earth be moved, and the hills be carried into the midst of the sea: for the Lord of hosts is with us; the God of Jacob is our refuge.' He filled my heart with faith, and my mouth with words, shaking their souls as well as their bodies."

The earth moved westward, then east, then westward again, through all London and Westminster. It was a strong and jarring motion, attended with a rumbling noise, like that of distant thunder. Many houses were much shaken, and some chimneys thrown down, but without any farther hurt.

Sat. 10.—I talked at large with the Masters of Kingswood School, concerning the children and the management. They all agreed, that one of the boys studiously laboured to corrupt the rest. I would not suffer him to stay any longer under the roof, but sent him home that very hour.

Sun. 11.—I began visiting the society at Kingswood, strangely continuing without either increase or decrease. On the following days I visited that at Bristol. What cause have we to be humbled over this people! Last year more than an hundred members were added: this year near an hundred are lost. Such a decay has not been in this society before, ever since it began to meet together.

I should willingly have spent more time in Bristol; finding more and more proofs that God was reviving his work; but that the accounts I received from Ireland made me think it my duty to be there as soon as possible: so, on *Monday*, 19, I set out with Christopher Hopper for the New-passage. When we came there, the wind was high,

and almost full against us: nevertheless we crossed in less than two hours, and reached Cardiff before night; where I preached at seven, and found much refreshment.

Tues. 20.—Expecting to preach at Aberdare, sixteen Welsh miles from Cardiff, I rode thither over the mountains. But we found no notice had been given: so, after resting an hour, we set out for Brecknock. The rain did not intermit at all, till we came within sight of it. Twice my horse fell down, and threw me over his head; but without any hurt, either to man or beast.

Wed. 21.—We rode to Builth, where we found notice had been given, that Howell Harris would preach at noon. By this means a large congregation was assembled; but Howell did not come: so, at their request, I preached. Between four and five Mr. Philips set out with us for Royader. I was much out of order in the morning: however, I held out to Llanidloes, and then lay down. After an hour's sleep I was much better, and rode on to Machynlleth.

About an hour and a half before we came to Dolgelly, the heavy rain began. We were on the brow of the hill, so we took all that came, our horses being able to go but half a foot-pace. But we had amends made us at our inn: John Lewis, and all his house, gladly joined with us in prayer; and all we spoke to appeared willing to hear and to receive the truth in love.

Fri. 23.—Before we looked out, we heard the roaring of the wind, and the beating of the rain. We took horse at five. It rained incessantly all the way we rode. And when we came on the great mountain, four miles from the town, (by which time I was wet from my neck to my waist,) it was with great difficulty I could avoid being borne over my mare's head, the wind being ready to carry us all away: nevertheless, about ten we came safe to Dannabull, praising Him who saves both man and beast.

Our horses being well tired, and ourselves thoroughly wet, we rested the remainder of the day; the rather, because several of the family understood English,—an uncommon thing in these parts. We spoke closely to these; and they appeared much affected, particularly when we all joined in prayer.

Sat. 24.—We set out at five, and at six came to the sands. But the tide was in, so that we could not pass: so I sat down in a little cottage for three or four hours, and translated Aldrich's "Logic." About ten we passed, and before five came to Baldon-ferry, and found the boat ready for us: but the boatmen desired us to stay a while, saying, the

wind was too high, and the tide too strong. The secret was, they stayed for more passengers; and it was well they did: for while we were walking to and fro, Mr. Jenkin Morgan came; at whose house, near half-way between the Ferry and Holyhead, I had lodged three years before. The night soon came on; but our guide, knowing all the country, brought us safe to his own door.

Sun. 25.—I preached at Howell Thomas's, in Trefollwin parish, to a small, earnest congregation. As many did not understand, one of the brethren repeated the substance of the sermon in Welsh. In the afternoon I went to William Pritchard's, though much against my will, as there was none there to interpret, and I was afraid very few of my hearers could understand English. But I was mistaken: the congregation was larger than I had ever seen in Anglesey. A considerable number of them understood English tolerably well; and the looks, sighs, and gestures of those that did not, showed that God was speaking to their hearts. It was a glorious opportunity: the whole congregation seemed to be melted down: so little do we know the extent of God's power. If he will work, what shall hinder him?

The wind being contrary, I accepted of the invitation of an honest Exciseman, (Mr. Holloway,) to stay at his house till it should change. Here I was in a little, quiet, solitary spot, (*maximè animo exoptatum meo!**) where no human voice was heard, but those of the family. On *Tuesday* I desired Mr. Hopper to ride over to Holyhead, and inquire concerning our passage. He brought word, that we might probably pass in a day or two: so on *Wednesday* we both went thither. Here we overtook John Jane, who had set out on foot from Bristol with three shillings in his pocket. Six nights out of the seven since he set out, he had been entertained by utter strangers. He went by us we could not tell how, and reached Holyhead on *Sunday*, with one penny left.

By him we sent back our horses to Mr. Morgan's. I had a large congregation in the evening. It almost grieved me, I could give them but one sermon, now they were at length willing to hear. About eleven we were called to go on board, the wind being quite fair: and so it continued till we were just out of the harbour. It then turned west, and blew a storm. There was neither moon nor stars, but rain and wind enough; so that I was soon tired of staying on deck. But we met another storm below: for who should be there, but the famous Mr. Gr——, of Carnarvonshire,—a clumsy,

* Retreat, most heartily desired by me.—EDIT.

overgrown, hard-faced man; whose countenance I could only compare to that (which I saw in Drury-lane thirty years ago) of one of the ruffians in "Macbeth." I was going to lie down, when he tumbled in, and poured out such a volley of ribaldry, obscenity, and blasphemy, every second or third word being an oath, as was scarce ever heard at Billingsgate Finding there was no room for me to speak, I retired into my cabin, and left him to Mr. Hopper. Soon after, one or two of his own company interposed, and carried him back to his cabin.

Thur. 29.—We wrought our way four or five leagues toward Ireland; but were driven back in the afternoon to the very mouth of the harbour: nevertheless the wind shifting one or two points, we ventured out again; and by midnight we were got about half seas over; but the wind then turning full against us, and blowing hard, we were driven back again, and were glad, about nine, to get into the bay once more.

In the evening I was surprised to see, instead of some poor, plain people, a room full of men, daubed with gold and silver. That I might not go out of their depth, I began expounding the story of Dives and Lazarus. It was more applicable than I was aware; several of them (as I afterwards learned) being eminently wicked men. I delivered my own soul; but they could in nowise bear it. One and another walked away, murmuring sorely. Four stayed till I drew to a close: they then put on their hats, and began talking to one another. I mildly reproved them; on which they rose up and went away, railing and blaspheming. I had then a comfortable hour with a company of plain, honest Welshmen.

In the night there was a vehement storm. Blessed be God that we were safe on shore! *Saturday*, 31. I determined to wait one week longer, and, if we could not sail then, to go and wait for a ship at Bristol. At seven in the evening, just as I was going down to preach, I heard a huge noise, and took knowledge of the rabble of gentlemen. They had now strengthened themselves with drink and numbers, and placed Captain Gr—— (as they called him) at their head. He soon burst open both the outward and inner door, struck old Robert Griffith, our landlord, several times, kicked his wife, and, with twenty full-mouthed oaths and curses, demanded, "Where is the Parson?" Robert Griffith came up, and desired me to go into another room, where he locked me in. The Captain followed him quickly, broke open one or two doors, and got on a chair, to look on the

top of a bed: but his foot slipping, (as he was not a man made for climbing,) he fell down backward all his length. He rose leisurely, turned about, and, with his troop, walked away.

I then went down to a small company of the poor people, and spent half an hour with them in prayer. About nine, as we were preparing to go to bed, the house was beset again. The Captain burst in first. Robert Griffith's daughter was standing in the passage with a pail of water, with which (whether with design or in her fright, I know not) she covered him from head to foot. He cried as well as he could, "M—urder! Murder!" and stood very still for some moments. In the mean time Robert Griffith stepped by him and locked the door. Finding himself alone, he began to change his voice, and cry, "Let me out! Let me out!" Upon his giving his word and honour, that none of the rest should come in, they opened the door, and all went away together.

Sun. APRIL 1.—We designed to set out early for Mr. Holloway's; but the rain kept us till eight o'clock. We then set out, having one of Holyhead for our guide, reached a church six or seven miles off, about eleven, (where we stopped till the service was ended,) and went on to William Pritchard's, near Llanerellymadd. I had appointed to preach there at four. I found the same spirit as before among this loving, simple people. Many of our hearts burned within us; and I felt what I spoke, "The kingdom of God is at hand."

Many who were come from the town earnestly pressed me to go and preach there, assuring me it was the general desire of the inhabitants. I felt a strong aversion to it, but would not refuse, not knowing what God might have to do. So I went: but we were scarce set down, when the "sons of Belial," from all parts, gathered together, and compassed the house. I could just understand their oaths and curses, which were broad English, and sounded on every side. The rest of their language was lost upon me, as mine was upon them. Our friends would have had me stay within; but I judged it best to look them in the face, while it was open day. So I bade them open the door, and Mr. Hopper and I walked straight through the midst of them. Having procured a guide, we then went on without hinderance, to our retreat at Mr. Holloway's. Surely this journey will be for good: for hitherto we have had continual storms, both by sea and land.

Tues. 3.—Mr. William Jones, of Trefollwin, called and

told us an Exhorter was preaching a little way off. We went and found him on the Common, standing on a little rock, in the midst of an attentive congregation. After he had done, I preached, and then returned to my study at Langefnye.

Thur. 5. I read over great part of Gerard's *Meditationes Sacræ ;*—a book recommended to me in the strongest terms. But alas! how was I disappointed! They have some masterly strokes, but are in general trite and flat, the thoughts being as poor as the Latin. It is well every class of writers has a class of readers, or they would never have come to a second impression.

About noon I preached two miles west of Llanerellymadd, and in the evening, about a quarter of a mile further. Not one scoffer is found in these congregations; but whoever hears, hears for his life.

Fri. 6.—I preached near Llanerellymadd at noon, and at Trefollwin in the evening. Observing at night the wind was changed, I rode to Holyhead early in the morning. A ship was just ready to sail; so we went on board, and in the evening landed at Dublin.

Sun. 8.—I preached morning, afternoon, and evening, and then exhorted the society to stand fast in the good, old Bible-way; and not move from it, to the right hand or to the left.

I found Mr. Lunell in so violent a fever, that there was little hope of his life. But he revived the moment he saw me, and fell into a breathing sweat. He began to recover from that time. Perhaps for this also was I sent.

Mon. 9.—I found, upon inquiry, many things had been represented to me worse than they really were. But it is well: if they had not been so represented, I should scarce have come over this year.

Tues. 10.—I learned the real case of Roger Ball. He first deceived Mr. L—— and W—— T——; who quickly agreed, that so valuable a man must be employed immediately. So he was invited to preach to our congregation, and received as one of our family. But it soon appeared what manner of man he was, full of guile, and of the most abominable errors; one of which was, that a believer had a right to all women. I marvel he has turned only three persons out of the way.

Wed. 11.—I found some of the fruits of his labours. One of the Leaders told me frankly, he had left off communicating for some time; for St. Paul said, "Touch not, taste not, handle not." And all seemed to approve of dropping the

preaching on Tuesday and Thursday, seeing "the dear Lamb is the only Teacher."

Thur. 12.—I breakfasted with one of the society, and found she had a lodger I little thought of. It was the famous Mrs. Pilkington, who soon made an excuse for following me up stairs. I talked with her seriously about an hour: we then sung, "Happy Magdalene." She appeared to be exceedingly struck: how long the impression may last, God knows.

We dined at Mr. P——'s. A young married woman was there, who was lately a zealous Papist, and had converted several Protestant heretics to the Romish faith: but setting on some of the Methodists, they converted her; at least, convinced her of the great truths of the Gospel. Immediately her relations, her husband in particular, renounced her. But she was moved by none of these things; desiring nothing on earth, but to experience the faith which once she persecuted.

In the evening I was sent for by one, who had reasoned himself out of all his Christianity; and was now in doubt, whether the soul would survive the body. Surely even speculative faith is the gift of God; nor, without him, can we hold even this fast.

Sat. 14.—J—— R—— came from Cork, and brought us a farther account of what had been transacted there. From the beginning of February to the end of it, King Nicholas had reigned: how he still used his power, may appear from two or three instances:—

William Jewell, clothier, of Shannon Church-lane, deposes:—

That Nicholas Butler, with a riotous mob, several times assaulted this deponent's house: that particularly on February 23, he came thither with a large mob: that several of the rioters entered the house, and swore, the first who resisted, they would blow his brains out: that the deponent's wife, endeavouring to stop them, was assaulted and beaten by the said Butler; who then ordered his men to break the windows; which they did, with stones of a considerable weight.

Mary Philips, of St. Peter's Church-lane, deposes:—

That on February 26, about seven in the evening, N. B. came to her house with a large mob, and asked where her husband was: that as soon as she appeared, he first abused her in the grossest terms, and then struck her on the head,

so that it stunned her; and she verily believes, had not some within thrust to, and fastened, the door, she should have been murdered on the spot.

Elizabeth Gardelet, wife of Joseph Gardelet, Corporal in Colonel Pawlet's regiment, Captain Charlton's company, deposes:—

That on February 28, as she was going out of her lodgings, being big with child, she was met by Butler and his mob: that Butler, without any manner of provocation, immediately fell upon her, striking her with both his fists on the side of her head, which beat her head against the wall: that she endeavoured to escape from him; but he pursued her, and struck her several times in the face: that she ran into the school-yard for shelter; but he followed, caught hold of her, saying, "You whore, you stand on consecrated ground;" and threw her with such force across the lane, that she was driven against the opposite wall: that when she had recovered herself a little, she made the best of the way to her lodging; but he still pursued her, and overtook her, as she was going up the stairs: that he struck her with his fist on the stomach, which stroke knocked her down backward: that, falling with the small of her back on the edge of one of the stairs, she was not able to rise again: that her pains immediately came upon her, and about two in the morning she miscarried.

These, with several more depositions to the same effect, were, at the Lent Assizes, laid before the Grand Jury: yet they did not find any of these bills! But they found one against Daniel Sullivan, (no Preacher, but an hearer of Mr. Wesley,) who, when Butler and his mob were discharging a shower of stones upon him, put them all in bodily fear by discharging a pistol, without any ball, over their heads. If any man wrote this story to England in a quite different manner, and fixed it on a young Methodist Preacher, let him be ashamed.

Several of the persons presented as vagabonds in autumn, appeared at these Assizes. But none appearing against them, they were acquitted, with honour to themselves, and shame to their persecutors; who, by bringing the matter to a judicial determination, plainly showed, "there is law even for Methodists;" and gave His Majesty's Judge a fair occasion to declare the utter illegality of all riots, and the inexcusableness of tolerating (much more causing) them on any pretence whatsoever.

April 15.—(Being *Easter-Day*,) I preached, morning and evening; but my voice was so weak, it could scarce be heard.

Wed. 18.—One who, upon her turning to God, had been turned out of doors, and disowned by all her relations, (very good Protestants,) was received into the "house of God, not made with hands." We rejoiced over her in the evening with exceeding joy. Happy they who lose all, and gain Christ!

Thur. 19.—I rode with J—— R—— through a heavy rain to Edinderry. The congregation was much larger than I expected; and both in the evening and the morning, we praised God with joyful lips.

Fri. 20.—I rode to Portarlington, on a very bad horse, and was glad of a little rest. *Sunday*, 22. I preached at eight; at Closeland, about two; and between five and six, at Portarlington, to almost all the gentry in the town, on, "Thou art not far from the kingdom of God." *Monday*, 23. I preached at Closeland again; and, the next morning, spoke severally with the members of the society, increased both in number and in the grace of God.

Wed. 25.—I dined at Mr. K——'s, who had lived utterly without God, for about seventy years: but God had now made both him and most of his household "partakers of like precious faith." When I first came into the house, he was in an agony of pain, from an hurt of about forty-five years' standing. I advised to apply hot nettles. The pain presently ceased, and he arose and praised God.

Thur. 26.—I examined the class of children, many of whom are rejoicing in God. I then sought after some of the sheep that were lost, and left all I spoke with determined to return. About noon I read the letters, and in the afternoon rode cheerfully to Mount-melick. I found the society here much increased in grace, and yet lessened in number: a case which I scarce remember to have met with before, in all England and Ireland.

Sun. 29.—I preached at eight, at two, and at five; when some of our most vehement opposers were present, and, by their seriousness and attention, gave us reason to hope they will oppose no more.

Mon. 30.—I baptized a man and woman, (late Quakers,) as I had done another the night before. Afterwards I visited the sick. The first we went to had been a Papist, but was cast out for hearing us. While we were at prayer she cried bitterly after God, refusing to be comforted; nor did she cease till He revealed his Son in her heart; which she could not but declare to all that were in the house.

About one I administered the Lord's supper to a sick person, with a few of our brethren and sisters. Being straitened for time, I used no extemporary prayer at all; yet the power of God was so unusually present, during the whole time, that several knew not how to contain themselves, being quite overwhelmed with joy and love.

Thence we rode to Tullamore. It being the fair-day, many were tolerably drunk. When I began to preach, they made a little disturbance for a while; but the bulk of the audience were deeply attentive.

Tues. MAY 1.—I found many of the first were become last, being returned "as a dog to the vomit." In the evening my hoarseness (contracted in Dublin) was so increased, that I doubt few of the congregation could hear. In meeting the society, I reproved them sharply for their lukewarmness and covetousness. In that hour the spirit of contrition came down, and all of them seemed broken in pieces. At the same time my voice was restored in a moment, so that I could once more sing praise to God.

Wed. 2.—I rode to Tyrrel's-pass, and found more than double the congregation which I had there last year. The next day, when I spoke to those of the society severally, I had still greater cause to rejoice; finding a great part of them walking in the light, and praising God all the day long.

Fri. 4.—I preached about noon at Cooly-lough, and about six in the market-house at Athlone.

Sun. 6.—I addressed myself, in the morning, to the backsliders, from, "How shall I give thee up, Ephraim?" At one, to the unawakened, from, "What is a man profited, if he gain the whole world, and lose his own soul?" In the evening I preached to a far larger congregation, on the Connaught side of the river. In the midst of the sermon a man, with a fine curvetting horse, drew off a large part of the audience. I paused a little, and then raising my voice, said, "If there are any more of you who think it is of more concern to see a dancing horse, than to hear the Gospel of Christ, pray go after them." They took the reproof: the greater part came back directly, and gave double attention.

Mon. 7.—When I met the society in the evening, one who had been always afraid of exposing herself, was struck so that she could not help crying out aloud, being in strong agonies both of soul and body. Indeed her case was quite peculiar. She felt no fear of hell, but an inexpressible sense of the sufferings of Christ, accompanied with sharp bodily pain, as if she had literally suffered with him. We continued

in prayer till twelve o'clock, and left her patiently waiting for salvation.

Tues. 8.—I dined at Mr. T——s. Two other Clergymen were present, and Mr. H——, Member of Parliament for the county. We soon fell upon justification and inspiration; and after a free conversation, seemed nearly of one mind.

Thur. 10.—I read the letters. A famous drunkard and swearer stood as long as he could, and then fell down upon his knees before the whole congregation. All appeared to be much moved. It was with difficulty I broke from them about noon, and rode to Ahaskra; where I preached in the evening, to an exceeding serious congregation, on, "Seek ye the Lord, while he may be found."

Fri. 11.—I talked largely with the two Miss M——s. The elder, I found, had once known the love of God, but not kept it long, and seemed to be now earnestly mourning after it. The younger had never left her first love; and in the midst of great bodily weakness, had no fear of death, but "a desire to depart, and to be with Christ."

Sat. 12.—I rode to Mr. Simpson's, near Oatfield; and in the evening preached at Aghrim, to a well-meaning, sleepy people.

Sun. 13.—I strove to shake some of them out of sleep, by preaching as sharply as I could. We had such a congregation at church as (it was said) had not been seen there for twenty years before. After church I preached to abundance of Papists as well as Protestants; and now they seemed to be a little more awake.

About five in the afternoon I preached at Ahaskra, to a congregation gathered from all parts. O what a harvest might be in Ireland, did not the poor Protestants hate Christianity worse than either Popery or Heathenism!

Mon. 14.—I rode to Birr. The number of people that assembled here in the evening, and at five in the morning, and their serious attention, gave me some hope that there will more good be done even in this place.

Wed. 16.—At eleven I preached in the Assembly-room at Nenagh, and in the evening at Limerick.

Thur. 17.—The church was full at five; and one may truly say, it was full of the presence of God. The evening was cold and blustering, so that I was obliged to preach, though there was by no means room for the congregation. I afterward told the society freely and plainly of their faults. They received it as became men fearing God.

Fri. 18.—I dined at Killmallock, once a flourishing city, now a vast heap of ruins In the afternoon we called at

Killdorrery. A Clergyman was there a little before us, who would talk with me, whether I would or no. After an hour's conversation, we parted in love. But our stay here made it so late before we reached Rathcormuck, that I could not well preach that evening. *Saturday*, 19. I preached about eleven; and in the afternoon rode on to Cork. About nine in the evening I came to Alderman Pembrock's.

Sun. 20.—Understanding the usual place of preaching would by no means contain those who desired to hear, about eight I went to Hammond's-marsh. The congregation was large and deeply attentive. A few of the rabble gathered at a distance; but by little and little they drew near, and mixed with the congregation: so that I have seldom seen a more quiet and orderly assembly at any church in England or Ireland.

In the afternoon, a report being spread abroad that the Mayor designed to hinder my preaching on the Marsh in the evening, I desired Mr. Skelton and Mr. Jones to wait upon him, and inquire concerning it. Mr. Skelton asked, if my preaching there would be disagreeable to him; adding, "Sir, if it would, Mr. Wesley will not do it." He replied warmly, "Sir, I'll have no mobbing." Mr. Skelton replied, "Sir, there was none this morning." He answered, "There was. Are there not churches and meeting-houses enough? I will have no more mobs and riots." Mr. Skelton replied, "Sir, neither Mr. Wesley nor they that heard him made either mobs or riots." He answered plain, "I will have no more preaching; and if Mr. Wesley attempts to preach, I am prepared for him."

I began preaching in our own house soon after five. Mr. Mayor meantime was walking in the 'Change, and giving orders to the town-drummers and to his Serjeants,—doubtless to go down and keep the peace! They accordingly came down to the house, with an innumerable mob attending them. They continued drumming, and I continued preaching, till I had finished my discourse. When I came out, the mob immediately closed me in. Observing one of the Serjeants standing by, I desired him to keep the King's peace; but he replied, "Sir, I have no orders to do that." As soon as I came into the street, the rabble threw whatever came to hand; but all went by me, or flew over my head; nor do I remember that one thing touched me. I walked on straight through the midst of the rabble, looking every man before me in the face; and they opened on the right and left, till I came near Dant's-bridge. A large party had taken possession of this, one of whom was bawling out, "Now, hey for

the Romans!" When I came up, they likewise shrunk back, and I walked through them to Mr. Jenkins's house; but a Papist stood just within the door, and endeavoured to hinder my going in; till one of the mob (I suppose aiming at me, but missing) knocked her down flat. I then went in, and God restrained the wild beasts, so that not one attempted to follow me.

But many of the congregation were more roughly handled, particularly Mr. Jones, who was covered with dirt, and escaped with his life almost by miracle. The main body of the mob then went to the house, brought out all the seats and benches, tore up the floor, the door, the frames of the windows, and whatever of wood-work remained; part of which they carried off for their own use, and the rest they burnt in the open street.

Finding there was no probability of their dispersing, I sent to Alderman Pembrock, who immediately desired Mr. Alderman Windthrop, his nephew, to go down to Mr. Jenkins, with whom I walked up the street, none giving me an unkind or disrespectful word.

Mon. 21.—I rode on to Bandon. From three in the afternoon till past seven, the mob of Cork marched in grand procession, and then burnt me in effigy near Dant's-bridge.

While they were so busily employed, Mr. Haughton took the opportunity of going down to Hammond's-marsh. He called at a friend's house there, where the good woman, in great care, locked him in; but observing many people were met, he threw up the sash, and preached to them out of the window. Many seemed deeply affected, even of those who had been persecutors before; and they all quietly retired to their several homes before the mob was at leisure to attend them.

Tues. 22.—The mob and drummers were moving again, between three and four in the morning. The same evening they came down to the Marsh, but stood at a distance from Mr. Stockdale's house, till the drums beat, and the Mayor's Serjeant beckoned to them, on which they drew up, and began the attack. The Mayor being sent for came with a party of soldiers, and said to the mob, "Lads, once, twice, thrice, I bid you go home: now I have done." He then went back, taking the soldiers with him; on which the mob, pursuant to their instructions, went on, and broke all the glass and most of the window-frames in pieces.

Wed. 23.—The mob was still patrolling the streets, abusing all that were called Methodists, and threatening to

murder them and pull down their houses, if they did not leave this way.

Thur. 24.—They again assaulted Mr. Stockdale's house, broke down the boards he had nailed up against the windows, destroyed what little remained of the window-frames and shutters, and damaged a considerable part of his goods.

Fri. 25.—One Roger O'Ferrall fixed up an advertisement at the public Exchange, that he was ready to head any mob, in order to pull down any house that should dare to harbour a swaddler. (A name given to Mr. Cennick first, by a Popish Priest, who heard him speak of a child wrapped in swaddling clothes; and probably did not know the expression was in the Bible, a book he was not much acquainted with.)

All this time God gave us great peace at Bandon, notwithstanding the unwearied labours, both public and private, of good Dr. B——, to stir up the people. But, *Saturday*, 26, many were under great apprehensions of what was to be done in the evening. I began preaching in the main street at the usual hour, but to more than twice the usual congregation. After I had spoke about a quarter of an hour, a Clergyman, who had planted himself near me, with a very large stick in his hand, according to agreement, opened the scene. (Indeed his friends assured me he was in drink, or he would not have done it.) But, before he had uttered many words, two or three resolute women, by main strength, pulled him into a house; and, after expostulating a little, sent him away through the garden. But here he fell violently on her that conducted him, not in anger, but love; (such as it was;) so that she was constrained to repel force by force, and cuff him soundly before he would let her go.

The next champion that appeared was one Mr. M——, a young gentleman of the town. He was attended by two others, with pistols in their hands. But his triumph too was but short; some of the people quickly bore him away, though with much gentleness and civility.

The third came on with greater fury; but he was encountered by a butcher of the town, (not one of the Methodists,) who used him as he would an ox, bestowing one or two hearty blows upon his head. This cooled his courage, especially as none took his part. So I quietly finished my discourse.

Sun. 27.—I wrote to the Mayor of Cork, as follows:—

"Mr. Mayor,

"An hour ago I received 'A letter to Mr Butler,' just reprinted at Cork. The publishers assert, 'it was brought

down from Dublin, to be distributed among the society; but Mr. Wesley called in as many as he could.' Both these assertions are absolutely false. I read some lines of that letter when I was in Dublin; but never read it over before this morning. Who the author of it is I know not; but this I know, I never called in one, neither concerned myself about it; much less brought any down to distribute among the society.

"Yet I cannot but return my hearty thanks to the gentlemen who have distributed them through the town. I believe it will do more good than they are sensible of. For though I dislike its condemning the Magistrates and Clergy in general; (several of whom were not concerned in the late proceedings;) yet I think the reasoning is strong and clear; and that the facts referred to therein are not at all misrepresented, will sufficiently appear in due time.

"I fear God, and honour the King. I earnestly desire to be at peace with all men: I have not willingly given any offence, either to the Magistrates, the Clergy, or any of the inhabitants of the city of Cork; neither do I desire any thing of them, but to be treated (I will not say as a Clergyman, a gentleman, or a Christian, but) with such justice and humanity as are due to a Jew, a Turk, or a Pagan.

I am, Sir,

"Your obedient servant,

"JOHN WESLEY."

At eight we had such a glorious shower as usually follows a calm. After church I began preaching again, on, "The Scripture hath concluded all under sin." In the evening a large multitude flocked together; I believe such a congregation was never before seen in Bandon; and the fear of God was in the midst. A solemn awe seemed to run through the whole multitude, while I enlarged on, "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

Mon. 28.—I rode to Kinsale, one of the pleasantest towns which I have seen in Ireland. At seven I preached at the Exchange, to a few gentry, many poor people, and abundance of soldiers. All behaved like men that feared God. After sermon came one from Cork, and informed us Mr. W—— had preached both morning and afternoon under the wall of the barracks; that the town-drummers came; but the soldiers assured them if they went to beat there they would be all cut in pieces; that then the Mayor came himself, at the head of his mob, but could make no considerable disturbance; that he went and talked to the Commanding

Officer, but with so little success, that the Colonel came out and declared to the mob, they must make no riot there. Here is a turn of affairs worthy of God! Doth he not rule in heaven and earth?

Tues. 29.—I inquired concerning Richard Hutchinson, of whom I had heard many speak. His mother informed me, "It was about August last, being then above four years old, that he began to talk much of God, and to ask abundance of questions concerning him. From that time he never played nor laughed, but was as serious as one of threescore. He constantly reproved any that cursed or swore, or spoke indecently in his hearing, and frequently mourned over his brother, who was two or three years older, saying, 'I fear my brother will go to hell; for he does not love God.' About Christmas I cut off his hair; on which he said, 'You cut off my hair, because you are afraid I shall have the small-pox; but I am not afraid; I am not afraid to die; for I love God.' About three weeks ago he sent for all of the society whom he knew, saying he must take his leave of them; which he did, speaking to them, one by one, in the most tender and affectionate manner. Four days after he fell ill of the small-pox, and was light-headed almost as soon as he was taken: but all his incoherent sentences were either exhortation, or pieces of hymns, or prayer. The worse he was, the more earnest he was to die, saying, 'I must go home; I will go home.' One said, 'You are at home.' He earnestly replied, 'No; this is not my home; I will go to heaven.' On the tenth day of his illness he raised himself up, and said, 'Let me go; let me go to my Father; I will go home: now, now I will go to my Father.' After which he lay down and died."

Wed. 30.—I rode to Cork. By talking with Captain ——, I found there was no depending on the good offices of the Colonel. He had told the Captain with great openness, "If Mr. Wesley preached in the barracks, and the mob were to come and break the windows, I might have a long bill from the Barrack-master." Break the windows! Nay, it is well if they had not broken the bones of all the soldiers.

A little before five I walked towards the barracks. The boys quickly gathered, and were more and more turbulent. But in a moment all was quiet. This, I afterwards found, was owing to Mr. W——, who snatched a stick out of a man's hand, and brandished it over his head, on which the whole troop valiantly ran away.

When we came over the south bridge, a large mob gathered; but before they were well formed we reached the

barrack-gate; at a small distance from which I stood and cried, "Let the wicked forsake his way." The congregation of serious people was large; the mob stood about a hundred yards off. I was a little surprised to observe, that almost all the soldiers kept together in a body near the gate, and knew not but the report might be true, that, on a signal given, they were all to retire into the barracks; but they never stirred until I had done. As we walked away, one or two of them followed us. Their numbers increased, until we had seven or eight before, and a whole troop of them behind; between whom I walked, through an immense mob, to Alderman Pembrock's door.

Thur. 31.—I rode to Rathcormuck. There being a great burying in the afternoon, to which people came from all parts, Mr. Lloyd read part of the burial service in the church; after which I preached on, "The end of all things is at hand." I was exceedingly shocked at (what I had only heard of before) the Irish howl which followed. It was not a song, as I supposed, but a dismal, inarticulate yell, set up at the grave by four shrill-voiced women, who (we understood) were hired for that purpose. But I saw not one that shed a tear; for that, it seems, was not in their bargain.

Fri. JUNE 1.—I rode over the mountains to Shronill, and found an handful of serious, loving people. I preached in the evening and morning, *Saturday*, 2; and then went on to Limerick.

Sunday, 3.—(Being *Whit-Sunday.*) Our morning service began, as usual, at four o'clock. In the evening I preached at Mardyke, to four or five times as many as our church would have contained; and my voice would now command them all: it was weak till I went to Cork; but in the midst of the drumming it was restored, and has never failed me since.

Mon. 4.—I rode to Newmarket, a village near the Shannon, eight miles, as they call it, from Limerick. I found the spirit of the people while I was preaching, but much more in examining the society. Four or five times I was stopped short, and could not go on, being not able to speak; particularly when I was talking with a child, about nine years old, whose words astonished all that heard. The same spirit we found in prayer; so that my voice was well nigh lost among the various cries of the people.

Tues. 5.—I returned to Limerick. In examining the society here, I could not but take particular notice of about sixty of the Highland regiment of soldiers,—men fit to appear before Princes. Their zeal, "according to knowledge,"

has stirred up many; and they still speak for God, and are not ashamed.

Wed. 13.—I rode to Shronill again; and in the morning, *Thursday*, 14, to Clonmell. After an hour's rest we set forward, but were obliged to stop in the afternoon, sooner than we designed, by my horse's having a shoe loose. The poor man, at whose house we called, was not only patient of exhortation, but exceeding thankful for it. We afterwards missed our way; so that it was near eight o'clock before we got over the Ferry, a mile short of Waterford.

At the Ferry was a lad who asked my name. When he heard it, he cried out, "O Sir, you have no business here; you have nothing to do at Waterford. Butler has been gathering mobs there all this week; and they set upon us so, that we cannot walk the streets. But if you will stay at that little house, I will go and bring B. M'Cullock to you."

We stayed some time, and then thought it best to go a little on our way toward Portarlington. But the ferryman would not come over: so that, after waiting till we were weary, we made our way through some grounds, and over the mountain, into the Carrick road; and went on, about five miles, to a village where we found a quiet house. Sufficient for this day was the labour thereof. We were on horseback, with but an hour or two's intermission, from five in the morning, till within a quarter of eleven at night.

Fri. 15.—About two in the morning I heard people making a great noise, and calling me by my name. They were some of our friends from Waterford, who informed us, that, upon the lad's coming in, sixteen or eighteen of them came out, to conduct me into the town. Not finding me, they returned; but the mob met them by the way, and pelted them with dirt and stones to their own doors.

We set out at four, and reached Kilkenny, about twenty-five old Irish miles, about noon. This is by far the most pleasant, as well as most fruitful country, which I have seen in all Ireland. Our way after dinner lay by Dunmore, the seat of the late Duke of Ormond. We rode through the park for about two miles, by the side of which the river runs. I never saw either in England, Holland, or Germany, so delightful a place. The walks, each consisting of four rows of ashes, the tufts of trees sprinkled up and down, interspersed with the smoothest and greenest lawns, are beautiful beyond description. And what hath the owner thereof, the Earl of Arran? Not even the beholding it with his eyes.

My horse tired in the afternoon; so I left him behind, and

borrowed that of my companion. I came to Aymo about eleven, and would very willingly have passed the rest of the night there; but the good woman of the inn was not minded that I should. For some time she would not answer: at last she opened the door just wide enough to let out four dogs upon me. So I rode on to Ballybrittas, expecting a rough salute here too, from a large dog which used to be in the yard. But he never stirred, till the hostler waked and came out. About twelve I laid me down. I think this was the longest day's journey I ever rode; being fifty old Irish, that is, about ninety English miles.

Sat. 16.—I rested, and transcribed the "Letter to Mr. Baily."

Sun. 17.—I preached about nine in the market-place at Portarlington; again at one; and immediately after the evening service. The Earl of D——, and several other persons of distinction, listened a while; but it was not to their taste.

Tues. 19.—I rode over to Dublin, and found all things there in a more prosperous state than ever before.

Thur. 21.—I returned to Closeland, and preached in the evening to a little, earnest company. O who should drag me into a great city, if I did not know there is another world! How gladly could I spend the remainder of a busy life in solitude and retirement!

Fri. 22.—We had a watch-night at Portarlington. I began before the usual time: but it was not easy to leave off; so great was our rejoicing in the Lord.

Sat. 23.—I heard, face to face, two that were deeply prejudiced against each other, Mrs. E——, and Mrs. M——. But the longer they talked, the warmer they grew; till, in about three hours, they were almost distracted. One who came in as a witness was as hot as either. I perceived there was no remedy but prayer. So a few of us wrestled with God for above two hours. When we rose, Mrs. M—— ran and fell on the other's neck. Anger and revenge were vanished away, and melted down into love. One only, M——t B——, continued still in bitter agony of soul. We besought God in her behalf; and did not let him go, till she also was set at liberty.

Sun. 24.—There being no English service, I went to the French church. I have sometimes thought, Mr. Whitefield's action was violent: but he is a mere post to Mr. Calliard.

In the evening I preached at Mount-melick, where were two from Roscrea, to show me the way thither. One of them gave us so strange a relation, that I thought it worth

while to set it down, as nearly as might be, in his own words. The strangest part of it rests not on his testimony alone, but on that of many of his neighbours; none of whom could have any manner of temptation to affirm either more or less than they saw with their eyes:—

"My son, John Dudley, was born at Roscrea, in the year 1726. He was serious from a child, tender of conscience, and greatly fearing God. When he was at school, he did not play like other children; but spent his whole time in learning. About eighteen I took him home, and employed him in husbandry; and he grew more and more serious. On February 4, 1747, just as I was laid down in bed, he cried out, 'My dear father, I am ready to be choaked.' I ran, and took him in my arms; and in about a minute he recovered.

"The next morning he cried out just as before; and continued ill about two minutes. From this time he gave himself wholly to prayer; laying aside all worldly business.

"Saturday, February 7. He did not appear to have any bodily distemper, but desired to make his will. I said, 'My dear child, I do not see any signs of death upon you.' He seemed concerned, and said, 'You don't believe me; but you will soon see what I say is true.'

"About noon, some neighbours condoling with me, on the loss of my wife, who died a few days before, when he saw me weep, he laid his hand upon my knee, and said, 'My dear father, do not offend God. Your late wife is a bright saint in heaven.'

"Before ten we went to bed. About twelve he came to my chamber door, and said, 'My dear honoured father, I hope you are not displeased with me for disturbing you at this time of night; but I could not go into my bed till I brought you these glad tidings: I was this morning before the throne of grace, and I pleaded innocence; but my heavenly Father answered, that would not do; on which I applied to our blessed Redeemer; and now he hath, by his precious blood and his intercession, procured my pardon; and my heavenly Father hath sealed it. Everlasting praise is to his holy name.

"'I presumed to ask, how it was with my deceased mothers and sisters; on which they all six appeared exceeding glorious: but my last deceased mother was brightest of them all; fifty times brighter than the sun. I entreat I may be buried by her.'

"Sunday, 8.—I went early in the morning to his chamber, and found him at prayer, which was his constant employ-

ment. He asked if he should go with me to church. I said, I thought he had better read and meditate at home. As soon as I was gone, he began exhorting the servants and his younger brother. He then went into his chamber, where he continued upon his knees till I came home, crying to God with many tears, and sweating much, through the agony of his spirit.

"When we were set down to dinner I desired him to eat. He said, 'I have no appetite; but to please you I will.' He then eat two little bits; and, as soon as thanks were given, went to his chamber. He continued there in prayer about an hour, and then came out, and said, with a cheerful voice and countenance, 'I never knew the Holy Ghost until now: now I am illuminated with him. Blessed be my great Creator!' He returned to prayer, and continued therein till he came to family duty. In this he joined with an audible voice; and, commending us to God, retired to his room: yet he did not sleep, but continued in prayer all night and all the next day.

"Tuesday, 10.—About three in the morning he put off all his clothes, even his shirt, and laid them in order on the bed, and his Prayer-book in the window; then, having opened two doors, he came to the outward door. I called, 'Where are you going?' He said, 'I am going out of doors.' I said, 'You need not go at this time of night.' He replied, 'I must go.' I said, 'Then make haste in again.' To which he gave no answer; but unlocking the door, and pulling it leisurely after him, said, 'My dear father, farewell for ever.'

"As soon as the day dawned, finding he was not returned, I went with several of my neighbours to seek him. We found his track at a stile near the house, and followed it as close as we could; but it was not possible to follow him step by step, for he had gone to and fro above three miles, through shrubs, and thick quickset hedges, and over deep ditches full of water. One mile of the three was all a bog, full of sloughs, and drains, and trenches, and deep holes, with hardly one foot of firm ground between them. Eighteen or twenty of us being together, about nine o'clock found him by the side of a lake. He was lying on the grass, stretched out at length, with his face upward: his right hand was lifted up toward heaven, his left stretched upon his body: his eyes were closed, and he had a sweet, pleasant, smiling countenance. What surprised us most was, that he had no hurt or scratch from the crown of his head to the sole of his foot; nor one speck of dirt on any

part of his body, no more than if it had been just washed. On Thursday he was buried as he desired, just by my wife, whom he survived fourteen days."

Tues. 26.—I had gone through Montrath, (in the way to Roscrea,) when some met me on the bridge, and earnestly pressed me to preach; so I went into an empty house, (the rain and the wind preventing my going to the market-place,) and immediately began to declare "the grace of our Lord Jesus Christ." The house was presently filled: the rest of the audience stood at the doors and windows. I saw not one person, man, woman, or child, who behaved either rudely or carelessly.

I preached in the market-place, at Roscrea, between six and seven in the evening. Several gentlemen and several Clergymen were present, and all behaved well.

Thur. 28.—I preached in the street at Birr, a little beyond the bridge: by this means the congregation was four times larger than usual, in which were abundance of Romans.

Fri. 29.—As I went through Frankfort, many people gathered together, chiefly Romans, and desired me to preach. I did so, in the middle of the town. They gave a calm, stupid attention; but I did not perceive that any of them were affected otherwise than with amazement.

I came to Tullamore, as it fell out, on a second fair day; and had, of course, abundance of new hearers. I found far more earnestness in the people now than when I was here before. Why should we ever be discouraged by the want of present success? Who knows what a day may bring forth?

In the evening I preached at Athlone, to many officers, and an uncommon number of soldiers, who were gathered together from every part, waiting for a review. Mrs. T—— desired me to lodge at her house. About twelve, I heard a huge noise. Presently the street door was broke open; next the door of Mrs. T——'s chamber; then that of the room in which I lay. I went to the door; on which Mr. T—— shrunk back, walked down stairs, and wreaked his vengeance on his mother's windows. Some honest gentlemen of the town had set him on, and filled him with wine for the purpose.

Mon. JULY 2.—I preached in the evening, on Rev. xx. I had none to assist me, nor any respite; and I needed none. It was such a night as I have seldom known: the stout-hearted trembled on every side, particularly the troopers, late at Philip's-town, who did once run well. One

of them sunk down to the ground as a stone; others could hardly stand; and the same spirit of solemn, deep humiliation seemed to run through the whole assembly.

Tues. 3.—In spite of the indolence of some, and the cowardice of others, I preached in the evening on the Connaught side of the river. I then met the society; but when I would have dismissed them, none seemed willing to go. We were standing and looking at each other, when a trooper stepped out into the middle of the room, and said, "I must speak. I was Saul: I persecuted the children of God. I joined with you in Philip's-town; but I fell back, and hated God and all his ways. I hated you in particular, and, a day or two ago, said all manner of evil of you. I was going to a woman last night, when one of my comrades met and asked me if I would go to the watch-night. Out of curiosity I came; but for half the sermon, I minded nothing that was said. Then God struck me to the heart, so that I could not stand, but dropped down to the ground. I slept none last night, and came to you in the morning; but I could not speak. I went from you to a few of our brethren, and they prayed with me till my burden dropped off. And now, by the grace of God, we will part no more. I am ready to go with you all over the world."

The words were as fire: they kindled a flame which spread through the congregation. We praised God with one heart and one voice. I then a second time pronounced the blessing; but the people stood without motion as before, till a dragoon stepped from his fellows, and said, "I was a Pharisee from my youth, having a strict form of godliness; and yet I always wanted something: but I knew not what; till something within me pushed me on, I could not tell why, to hear you. I have done so, since you came hither. I immediately saw what I wanted was faith, and the love of God; and he supplied my wants here last night. Now I can rejoice in God my Saviour."

Wed. 4.—I preached at Aghrim. *Thursday*, 5. I rode to Castlegar, and found Miss B—— unwillingly recovering from her fever; having a desire rather to quit the house of earth, and go to Him whom her soul loved. Her sister now breathed the same spirit, doubt and fear being fled away.

I preached at Ahaskra in the evening. Great part of the congregation were Papists; some of whom in the morning, *Friday*, 6, were under strong convictions. I returned to Athlone in the afternoon, and *Saturday*, 7, set out for Longford.

Calling at Kenagh in the way, I unexpectedly found a large congregation waiting for me; to whom I declared Jesus Christ, our "wisdom, righteousness, sanctification, and redemption."

About seven I preached at Longford, in the middle of the town. It rained all the time; but none regarded it. I was a little interrupted by a poor, drunken Papist, who spoke a few drolling words. I entreated the people to let him alone; but I could not prevail. One pulled him by the ears, another by the hair, till he was dragged away, and all was quiet.

A large congregation came at five, *Sunday*, 8; nor did the rain drive any of them away. The word now sunk deep. Some dropped down, and one or two were carried away.

At nine I preached to a much larger congregation, and the word was sharper than ever. Four or five could not bear it, but went away. Some would have gone away, but could not; for the hand of the Lord pressed them to the earth. O fair beginning! But what will the end be?

I preached again at Kenagh in my return, to a simple, loving people. Mr. M——, a gentleman, late of Moat, bore me company to and from Longford. Two years ago he was strongly prejudiced; and when Mr. W—— preached at Moat, his son was in the mob which drummed him out of the town. Yet he could not but inquire of one and another, till one desired him to read, "The Almost Christian." In the midst of it he cried out, "I am the man;" and from that time was convinced more and more. He had met me at Birr, and again at Ahaskra; whence he rode with me to Athlone and to Longford. During the second sermon at Kenagh, he felt a great change; yet durst not say his sins were forgiven. But in riding thence to Athlone, the cloud vanished away; and he could boldly say, "My Lord and my God."

Mon. 9.—I preached in the evening at Tyrrel's-pass, and at five in the morning, *Tuesday*, 10. Thence we rode to Drumcree, sixteen Irish miles to the north of Tyrrel's-pass. In our way we stopped an hour at Mullingar. The sovereign of the town came to the inn, and expressed much desire that I should preach. But I had little hopes of doing good by preaching in a place where I could preach but once; and where none but me could be suffered to preach at all. We came to Mr. N——'s about two. Many fine people came from various parts in the evening, and were perfectly civil and unconcerned; so what was said to them was written on the sand.

Wed. 11.—It was not so with the morning congregation. There were few dry eyes among them. Some would have sunk to the ground, had not others supported them; and none seemed more affected than Mrs. N—— herself. There was the same spirit in the evening. Many cried out aloud, and all received the word with the deepest attention.

Thur. 12.—The congregation at five was larger than that on Tuesday evening; and surely God gave to many both "the hearing ear and the understanding heart."

Fri. 13.—I preached once more at Portarlington, and afterwards reproved this society likewise, for the miserable covetousness of some, and lukewarmness of others. It may be they will be zealous, and "repent, and do the first works."

Sat. 14.—I returned to Dublin, and on *Sunday*, 15, preached on Oxmantown-green, to such a congregation as I never saw in Dublin, nor often in Ireland before. Abundance of soldiers were of the number. Such another congregation I had there between two and three in the afternoon, notwithstanding the violent heat of the sun; and all were attentive. In the evening I preached in the garden at Dolphin's-barn; and neither here did I observe, in the numerous congregation, any that appeared careless or inattentive.

Tues. 17.—I read the letters in our garden, to near twice as many people as were there on Sunday evening.

Thur. 19.—I met the class of soldiers: nineteen are resolved to "fight the good fight of faith;" eleven or twelve of whom already rejoice in God through Christ, by whom they have received the atonement.

When the society met, some sinners, whom I knew not, were convicted in their own consciences, so that they could not refrain from confessing their faults in the face of all their brethren. One of these I had but just received in: another I had declared to be excluded; but he pleaded so earnestly to be tried a little longer, that there was no refusing; and we wrestled with God on his behalf, that sin might no more have dominion over him.

Fri. 20.—The delay of the Captain with whom I was to sail gave us an opportunity of spending a joyful night together; and likewise of preaching once more, on *Sunday*, 22, upon Oxmantown-green. We went on board immediately after, and set sail about ten, with a small, fair wind. In the afternoon it failed, and the tide being against us, we were obliged to come to an anchor.

Mon. 23.—The wind shifting to the south, and blowing hard, in the afternoon the Captain seemed under some concern. There was all reason to expect a stormy night; and he despaired of getting into the Bristol Channel; and knew the danger of beating about, when it was pitch dark, among these rocks and sands. It was much on my mind, "They cried unto the Lord in their trouble, and he delivered them out of their distress." I knew not why we should not cry to Him as well as they. Immediately the wind came fair, and blew so fresh, that in less than two hours we came into the Bristol Channel.

But the danger was not over. About eleven I was waked by a huge, confused noise, and found we were in a vehement squall of wind, thunder, and rain, which brought the sailors to their wit's end; they could not see across the ship, only just while the lightning was glaring in their eyes. This made them fear running foul, either of the Welsh sands on the one hand, or the rocky shore of Lundy on the other. So they took in the sails, and let us drive. The motion then was wonderful. It blew a storm; and, the wind being contrary to the tide, the sea ran mountain-high. The ship had no goods, and little ballast, on board; so that it rolled as if it would overset every moment. It was intensely dark, and neither the Captain nor any man else knew where we were; only that we were tossing in a bad, narrow channel, full of shoals, and rocks, and sands. But does not God hear the prayer? Mr. Hopper and I believed it our duty to make the trial again; and in a very few moments the wind was small, the sea fell, and the clouds dispersed: so we put up a little sail, and went on quietly and slowly till the morning dawned. About nine in the evening we reached the Pill, where I took horse, and rode on to Bristol.

Wed. 25.—I found the comfort of being among those whose hearts are stablished in grace.

Thur. 26.—I walked over to Kingswood, and found our family there lessened considerably. I wonder how I am withheld from dropping the whole design; so many difficulties have continually attended it: yet if this counsel is of God, it shall stand; and all hinderances shall turn into blessings.

Sun. 29.—At seven I preached at Point's-pool, an open place, a little without Lawford's-gate, just in the midst of the butchers, and all the rebel-rout, that neither fear God, nor reverence man. But I believe some of them found it good to be there. How does God surround this city on all sides! Yet still not many wise, not many rich, not many noble are called.

Mon. 30.—I set out for Shaftesbury. The rain began when we set out, which a strong wind drove full in our faces. It did not stop for five hours, so that I was well drenched to the very soles of my feet; so I was very willing to stop at Shepton-mallet. The next morning we came to Shaftesbury.

The rain made it impracticable to preach abroad in the evening; otherwise the threatenings of great and small would not have hindered. I suppose the house contained four or five hundred people: it was soon filled from end to end. The chief opposers of John Haime were there; but none stirred, none spoke, none smiled: many were in tears; and many others were filled with joy unspeakable.

Wed. AUGUST 1.—At five in the morning the room was nearly full. I was constrained to continue my discourse considerably longer than usual. Several of those who had been the bitterest persecutors were there. Perhaps they will be doers as well as "hearers of the word."

Hence we rode to Beercrocombe; and the next day, *Thursday*, 2, to Collumpton. I preached in a little meadow near the town, soon after six in the evening: about the middle of my discourse, hard rain began; but few of the congregation stirred. I then spent an hour with the society and not without a blessing.

Fri. 3.—Being informed, many at Tiverton desired to hear me, I rode over about noon. But I could find none there who had any concern about the matter, except one poor man who received me gladly. I went straight to the market-place, where abundance of people quickly gathered together; and not one interrupted, or spoke, or smiled. Surely good will be done in this place.

The congregation at Collumpton in the evening was far larger than before. At four in the morning we took horse; at ten the rain began, and ceased no more till we came to Plymouth-dock at seven in the evening.

Sun. 5.—I preached at eight; but though the warning was so short, the room could not contain the congregation. At five in the evening I preached in a much larger room, the tabernacle in Plymouth; but neither could this contain the numbers who flocked from all parts. And I was surprised at the decency of their behaviour. They were as still as one of our London congregations.

Mon. 6.—I rode to St. Mewan, and found a large congregation (notwithstanding the rain) waiting for me. As I came out, a huge man ran full against me. I thought it was by accident, till he did it a second time, and began to

curse and swear; on which I turned a little out of the path. He pressed vehemently after me through the crowd, and planted himself close by my side. Toward the close of the sermon, his countenance changed; and in a while he slipped off his hat. When I had concluded, he squeezed me earnestly by the hand, and went away as quiet as a lamb.

Tues. 7.—I went to St. Ewe. There was much struggling here at first: but the two gentlemen who occasioned it are now removed,—one to London, the other into eternity.

Wed. 8.—We rode to Penryn. Many of the gentry were present in the evening; and some of them I permitted to stay when I met the society. They seemed much moved. It may last more than a night; for "with God all things are possible."

Thur. 9.—I preached at Gwennap, and on *Friday.* On *Saturday* noon at Bezore, near Truro; in the evening, and on *Sunday* morning, in Redruth. Mr. Colins preached an exceeding useful sermon at church, upon the General Judgment. At one I preached in the street, to thrice as many as the room would have contained. I afterwards visited a poor old woman, a mile or two from the town: her trials had been uncommon; inexpressible agonies of mind, joined with all sorts of bodily pain, not, it seemed, from any natural cause, but the direct operation of Satan. Her joys were now as uncommon; she had little time to sleep; having, for several months last past, seen, as it were, the unclouded face of God, and praised him day and night.

Mon. 13.—At noon I preached at Stithians, and in the evening at Sithney; *Tuesday*, 14, about noon, in Wendron; at Bray about six in the evening.

Wed. 15.—By reflecting on an odd book which I had read in this journey, "The General Delusion of Christians with regard to Prophecy," I was fully convinced of what I had long suspected, 1. That the Montanists, in the second and third centuries, were real, scriptural Christians; and, 2. That the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost; but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves; and to decry them all, as either madness or imposture.

About noon I preached at Breage; in the evening in Crowan. On this and the following days I read over, with all the impartiality I could, the "Free and Candid Disquisitions." It is, doubtless, an exceedingly well wrote book; yet something in it I cannot commend. The author (for the representing himself as many, and so speaking all along

in the plural number, I take to be only a pious fraud, used to make himself appear more considerable) is far too great a flatterer for me, dealing in panegyric beyond all measure. But, in truth, he is not much guilty of this with regard to the Common Prayer. About one objection in ten appears to have weight, and one in five has plausibility. But surely the bulk of his satire, though keen, is by no means just: and even allowing all the blemishes to be real, which he has so carefully and skilfully collected and recited, what ground have we to hope, that if we gave up this, we should profit by the exchange? Who would supply us with a Liturgy less exceptionable than that which we had before?

Fri. 17.—I preached at Ludgvan, at noon, and at Newlyn in the evening. Through all Cornwall I find the societies have suffered great loss from want of discipline. Wisely said the ancients, "The soul and body make a man; the Spirit and discipline make a Christian."

Sat. 18.—I rode to St. Just, where there is still the largest society in Cornwall: and so great a proportion of believers I have not found in all the nation beside. Five-and-forty persons I have observed, as they came in turn, and every one walking in the light of God's countenance.

Sun. 19.—I preached at eight to a great multitude: such another we had in Morva at one; and again at Zennor after the evening service; whence we rode to St. Ives, and concluded the day with thanksgiving.

Wed. 22.—We had a Quarterly Meeting; at which were present the Stewards of all the Cornish societies. We had now the first watch-night which had been in Cornwall: and "great was the Holy One of Israel in the midst of us."

Thur. 23.—Having first sent to the Mayor, to inquire if it would be offensive to him, I preached in the evening, not far from the market-place. There was a vast concourse of people, very few of the adult inhabitants of the town being wanting. I had gone through two-thirds of my discourse, to which the whole audience was deeply attentive, when Mr. S—— sent his man to ride his horse to and fro through the midst of the congregation. Some of the chief men in the town bade me go on; and said, no man should hinder me: but I judged it better to retire to the room. High and low, rich and poor followed me; and soon filled, not only the room itself, but all the space near the doors and windows. God gave me, as it were, "a sharp threshing-instrument, having teeth;" so that the stout-hearted trembled before Him. O the wisdom of God, in permitting Satan to drive all these people together into a place where nothing diverted

their attention, but his word had its full force upon their hearts!

Fri. 24.—I preached in Camborne at noon, to the largest congregation I had ever seen there; and at St. Agnes in the evening, to a multitude not of curious hearers, but of men that had "tasted of the good word."

Sat. 25.—John Haime, John Trembath, and I called at Mrs. Morgan's, at Mitchell, who readily told me, and that over and over again, that she never saw or knew any harm by me. Yet I am not sure, that she has not said just the contrary to others. If so, she, not I, must give account for it to God.

In the evening I preached at Port-Isaac in the street, the house not being able to contain the people.

Sun. 26.—I preached at St. Gennis morning and afternoon; but, I fear, with little effect. Thence we hastened to Camelford, where I preached in the main street; the rain pouring down all the time: but that neither drove the congregation away, nor hindered the blessing of God. Many were in tears, and some could not help crying aloud, both during the preaching and the meeting of the society.

Mon. 27.—I preached at Trewalder about noon, on, "I am the Resurrection and the Life." Many were dissolved into gracious tears, and many filled with strong consolation.

In the evening Mr. Bennet (now full of days, and by swift steps removing into eternity) read Prayers in Tresmere church, and I preached on, our "great High Priest, Jesus the Son of God."

Tues. 28.—He desired me to preach in his church at Tamerton; but when we came, we found no notice had been given, and the key of the church was a mile off; so I preached in a large room adjoining to it. In the evening I preached in Laneast church, to a large and attentive congregation. What can destroy the work of God in these parts, but zeal for, and contending about, opinions?

About eight I preached at St. Stephen's, near Launceston, and then rode to the Dock; where I preached to such a congregation as I had not seen there for several years. The night overtook us soon after we had begun; but the moon gave us all the light we wanted. One poor man at first bawled out for the church; but he soon went away ashamed. All the rest seemed to be such as really desired to worship God "in spirit and in truth."

Thur. 30.—The house would not contain them at five, much less at noon, when the number was more than doubled. I preached in the evening at Plymouth. Multitudes were

present; but no scoffer, no inattentive person · the time for this is past, till God shall see good to let Satan loose again.

Fri. 31.—Setting out early, we reached Collumpton in the evening: but as I was not expected, the congregation was small.

Sun. SEPTEMBER 2.—I rode to Tiverton. At eight I preached to twice as many people as were present when I was here before; but even this congregation was doubled at one and at five. The meadow was then full from side to side, and many stood in the gardens and orchards round. It rained in the day several times; but not a drop fell while I was preaching. Here is an open door indeed! May no man be able to shut it!

Mon. 3.—About noon I preached at Hillfarrance, three miles from Taunton. Three or four boors would have been rude if they durst; but the odds against them was too great. At five I preached in Bridgewater to a well-behaved company, and then rode on to Middlesey.

We rode from hence to Shaftesbury, where I preached, between six and seven, to a serious and quiet congregation. We had another happy opportunity at five in the morning, when abundance of people were present. I preached, at noon, in the most riotous part of the town, just where four ways met; but none made any noise, or spoke one word, while I called "the wicked to forsake his way." As we walked back, one or two foul-mouthed women spoke unseemly; but none regarded, or answered them a word.

Soon after I was sat down, a Constable came, and said, "Sir, the Mayor discharges you from preaching in this borough any more." I replied, "While King George gives me leave to preach, I shall not ask leave of the Mayor of Shaftesbury."

Thur. 6.—I rode to Salisbury, and preached, about noon, (a strange turn of Providence!) in the chapel which formerly was Mr. Hall's. One poor woman laboured much to interrupt; but, (how it was I know not,) with all her endeavours, she could not get out one word. At length she up set a dismal, inarticulate yell, and went away in all haste.

I preached at Winterburn in the evening; the next, at Reading; and, on *Saturday*, 8, came to London.

Here I had the following account from one of our Preachers:—

"John Jane was never well after walking from Epworth to Hainton, on an exceeding hot day, which threw him into a fever. But he was in great peace and love, even to those who greatly wanted love to him. He was some time at

Alice Shadforth's house, with whom he daily talked of the things of God. He was never without the love of God, spent much time in private prayer, and joined likewise with her in prayer several times in a day. On Friday, August 24, growing, as she thought, stronger in body, he sat in the evening by the fire-side: about six he fetched a deep sigh, and never spoke more. He was alive till the same hour on Saturday; at which, without any struggle, or any sign of pain, with a smile on his face, he passed away. His last words were, 'I find the love of God in Christ Jesus.'

"All his clothes, linen and woollen, stockings, hat, and wig, are not thought sufficient to answer his funeral expenses, which amount to one pound seventeen shillings and threepence. All the money he had was one shilling and fourpence." Enough for any unmarried Preacher of the Gospel to leave to his executors.

Sun. 9.—I called on poor Mrs. H——, whose husband had just engaged in a new branch of business, when God took him "from the evil to come." I am persuaded, had he continued in his simplicity he would have been alive to this day. How different from this was the case of John Hague! one who never left his first love, never was weary or faint, but daily grew in grace, and was still on the full stretch for God. When such an instrument is snatched away in the strength of his years, what can all the wisdom of man say, but, "How unsearchable are his judgments, and his ways past finding out!"

Sat. 15.—I read over a short "Narrative of Count Z——'s Life, written by himself" Was there ever such a Proteus under the sun as this Lord Freydeck, Domine de Thurstain, &c., &c.? For he has almost as many names as he has faces or shapes. O when will he learn (with all his learning) "simplicity and godly sincerity?" When will he be an upright follower of the Lamb, so that no guile may be found in his mouth?

Mon. 17.—My brother set out for the north; but returned the next day, much out of order. How little do we know the counsels of God! But we know they are all wise and gracious.

Wed. 19.—When I came home in the evening, I found my brother abundantly worse. He had had no sleep for several nights; and expected none, unless from opiates. I went down to our brethren below, and we made our request known to God. When I went up again he was in a sound sleep, which continued till the morning.

Fri. 21.—We had a watch-night at Spitalfields. I often

wonder at the peculiar providence of God on these occasions. I do not know that in so many years one person has ever been hurt, either in London, Bristol, or Dublin, in going so late in the night to and from all parts of the town.

Sun. 23.—My brother being not yet able to assist, I had more employment to-day than I expected. In the morning I read Prayers, preached, and administered the sacrament to a large congregation in Spitalfields. The service at West-street continued from nine till one. At five I called the sinners in Moorfields to repentance. And, when I had finished my work found more liveliness and strength than I did at six in the morning.

Mon. 24.—I left London, and, the next morning, called at what is styled the Half-way House. Quickly after, as a young man was riding by the door, both horse and man tumbled over each other. As soon as he got up, he began cursing his horse. I spoke a few words, and he was calm. He told me, he did fear God once; but for some time past he had cared for nothing. He went away full of good resolutions. God bring them to good effect!

I reached Kingswood in the evening; and the next day selected passages of Milton for the eldest children to transcribe and repeat weekly.

Thur. 27.—I went into the school, and heard half the children their lessons, and then selected passages of the "Moral and Sacred Poems." *Friday*, 28. I heard the other half of the children. *Saturday*, 29. I was with them from four to five in the morning. I spent most of the day in revising Kennet's "Antiquities," and marking what was worth reading in the school.

Wed. OCTOBER 3.—I revised, for the use of the children, Archbishop Potter's "Grecian Antiquities;" a dry, dull, heavy book. *Thursday*, 4. I revised Mr. Lewis's "Hebrew Antiquities;" something more entertaining than the other, and abundantly more instructive.

Sat. 6.—I nearly finished the abridgment of Dr. Cave's "Primitive Christianity;" a book wrote with as much learning, and as little judgment, as any I remember to have read in my whole life; serving the ancient Christians just as Xenophon did Socrates; relating every weak thing they ever said or did.

Wed. 10.—I dined at P—— S——'s, who, with his wife and daughter, are wonderful monuments of God's mercy. They were convinced of the truth when I first preached at Bristol; and Mrs. Sk—— was a living witness of it: yet Satan was afterwards suffered to sift her as wheat; it seems,

to take possession of her body. He tormented her many years in an unheardof manner; but God has now set her at full liberty.

Thur. 11.—I prepared a short "History of England," for the use of the children; and on *Friday* and *Saturday* a short "Roman History," as an introduction to the Latin historians.

Mon. 15.—I read over Mr. Holmes's "Latin Grammar;" and extracted from it what was needful to perfect our own.

Sat. 20.—I found it absolutely necessary, openly and explicitly to warn all that feared God to beware of the German wolves, (falsely called Moravians,) and keep close to the great Shepherd of their souls.

Tues. 23.—Riding through Holt, I called on the Minister, Mr. L——, one of the most zealous adversaries we have in England. I found a calm, sensible, venerable old man; and spent above an hour in friendly altercation. Thence I rode to Milkstram, where the number of people obliged me to preach abroad, notwithstanding the keen north wind. And the steady attention of the hearers made amends for the rigour of the season.

Wed. 24.—I set out for London. In the morning, *Friday*, 26, Mrs. C—— called upon me. I think it my bounden duty to declare the heads of our conversation:—

"My son," she said, "declared in my hearing, and before the whole congregation at Tetherton, that when he went to Germany he still judged it would be best for him to live a single life; that the brethren there said to him one day. 'Brother C——, it is the will of the Lamb you should marry.' He replied, 'I don't believe it is.' They said, 'Yes, it is; and that you should marry such a person:' (naming the sister of J—— H——'s wife.) He then said, 'I like her very well.' On which they said, 'No, it is not his will you should marry her; but Jane Briant.' He answered, 'I can't believe it is.' So he left them, and walked out in the fields. There he thought, 'I must be simple; it may be the will of the Lamb.' So the next day he married her."

She added, "I had four children; but three of them are lost. They take no more notice of me than if I was dead. John never came to see me all the time I was in London: and when I went to him, two men came and stood by us all the time, to hear every word we said.

"I thought to have spent all my life in his house at Tetherton; and so I sent all my goods thither to furnish the house, to the value of thirty or forty pounds; but as soon as John was gone to Germany, Mr. H——, one of their

Preachers, came and told me, he had taken the house, (which was a lie,) and I must go out of that room. It was the last week in January. I asked, where I must go. He said, I might go where I would; but I should not stay there. So I went out; and between crying and the cold, (for there was no fire-place where I now was,) in three days I was stone blind.

"Some time after I told P—— S——, I wanted my goods. He said, I should not have them. I said, then I would fetch a warrant. But at last John gave me ten pounds; and that, I find, is all I am to have."

Fri. NOVEMBER 2.—I began taking an account of all in the society that were in want: but I was soon discouraged; their numbers so increasing upon me, particularly about Moorfields, that I saw no possibility of relieving them all, unless the Lord should, as it were, make windows in heaven.

Sat. 17.—I made an end of that very odd tract, "A Creed founded on Common Sense." The main of it I admire as very ingenious; but still I cannot believe, either, 1. That the Ten Commandments were not designed for a complete rule of life and manners; or, 2. That the Old Testament was never understood till 1700 years after Christ.

Mon. 19.—I met with an uncommon instance of distress. A poor woman, whose husband was at sea, as she was stepping out of her own door, saw a man whipped along the street. Being seven months gone with child, she went up stairs and fell in labour immediately. Having none to help her, there she remained, till she was constrained to rise, and go down for some food. This immediately threw her into a high fever. A young woman calling there, by mere accident, as it is termed, found her and the child just alive, gave her all the money she had, (which was between eight and nine shillings,) and from that time duly attended her every day.

Thur. 22.—I read the curious "Journal of Mr. S——," President of the Council in Georgia; full as trifling and dull, and about as true, as that of Mr. Adams, President of the Prophets.

Wed. 28.—I finished the following letter to an old friend, whose spirit and life once adorned the Gospel:—

"DEAR SIR, *Cookham, Nov.* 27, 1750.

"SEVERAL times I have designed to speak to you at large, concerning some things which have given me uneasiness: and more than once I have begun to speak, but your

good humour quite disarmed me; so that I could not prevail upon myself to give you pain, even to remove a greater evil. But I cannot delay any longer, and therefore take this way (as less liable to disappointment) of laying before you, with all freedom and unreserve, the naked sentiments of my heart.

"You seem to admire the Moravians much. I love them, but cannot admire them; (although I did once, perhaps more than you do now;) and that for the following reasons:—

"First. I do not admire the names they assume to themselves. They commonly style themselves, 'The Brethren,' or, 'The Moravian Church.' Now, the former of these, 'The Brethren,' either implies, that they are the only Christians in the world, (as they were who were so styled in the days of the Apostles.) or at least, that they are the best Christians in the world, and therefore deserve to be emphatically so called. But is not even this a very high encomium upon themselves? I should therefore more admire a more modest appellation.

"'But why should they not call themselves the Moravian Church?' Because they are not the Moravian Church; no more (at the utmost) than a part is the whole; than the Romish Church is the Church of Christ. A congregation assembled in St. Paul's might, with greater propriety, style themselves the Church of England. Yea, with far greater: 1. Because these are all Englishmen born; 2. Because they have been baptized as members of the Church of England; and, 3. Because, as far as they know, they adhere both to her doctrine and discipline. Whereas, 1. Not a tenth part of Count Zinzendorf's brethren are so much as Moravian born; not two thousand out of twenty thousand: quære, if two hundred adults? if fifty men? 2. Not one-tenth of them were baptized as members of the Moravian Church, (perhaps not one, till they left Moravia,) but as members of the Romish Church. 3. They do not adhere either to the doctrines or discipline of the Moravian Church. They have many doctrines which that Church never held, and an entirely new scheme of discipline. 4. The true Moravian Church of which this is a very small part, if it be any part at all, is still subsisting; not in England or Germany, but in Polish Prussia. Therefore I cannot admire their assuming this name to themselves; I cannot reconcile it, either with modesty or sincerity.

"If you say, 'But the Parliament has allowed it;' I answer, I am sorry for it. The putting so palpable a cheat upon so august an assembly, with regard to a notorious mat-

ter of fact, I conceive does not redound to their own, any more than to the honour of our nation.

"If you add, 'But you yourself once styled them thus:'— I grant I did; but I did it in ignorance. I took it on their word; and I now freely and openly testify my mistake.

"Secondly. I do not admire their doctrine in the particulars that follow:—

"1. That we are to do nothing in order to salvation, but barely to believe.

"2. That there is but one duty now, but one command,— to believe in Christ.

"3. That Christ has taken away all other commands and duties, having wholly abolished the law.

"(The sermon Count Zinzendorf preached at Fetter-lane, on John viii. 11, places this in a strong light. He roundly began, 'Christ says, *I came not to destroy the law:* but he did destroy the law. The law condemned this woman to death: but he did not condemn her. And God himself does not keep the law. The law forbids lying: but God said, *Forty days and Nineveh shall be destroyed;* yet Nineveh was not destroyed.')

"4. That there is no such thing as degrees in faith, or weak faith; since he has no faith, who has any doubt or fear.

"(How to reconcile this with what I heard the Count assert at large, 'that a man may have justifying faith, and not know it,' I cannot tell.)

"5. That we are sanctified wholly, the moment we are justified; and are neither more nor less holy, to the day of our death.

"6. That a believer has no holiness in himself at all; all his holiness being imputed, not inherent.

"7. That a man may feel a peace that passeth all understanding, may rejoice with joy full of glory, and have the love of God, and of all mankind, with dominion over all sin; and yet all this may be only nature, animal spirits, or the force of imagination.

"8. That if a man regards prayer, or searching the Scriptures, or communicating, as matter of duty; if he judges himself obliged to do these things, or is troubled when he neglects them; he is in bondage, he is under the law, he has no faith; but is still seeking salvation by works.

"9. That, therefore, till we believe, we ought to be still; that is, not to pray, search the Scriptures, or communicate.

"10. That their Church cannot err, and of consequence ought to be implicitly believed and obeyed.

"Thirdly. I approve many things in their practice; yet even this I cannot admire in the following instances:—

"1. I do not admire their conforming to the world, by useless, trifling conversation: by suffering sin upon their brother, without reproving even that which is gross and open: by levity in the general tenor of their behaviour; not walking as under the eye of the great God: and, lastly, by joining in the most trifling diversions, in order to do good.

"2. I do not admire their close, dark, reserved behaviour, particularly toward strangers. The spirit of secrecy is the spirit of their community, often leading even into guile and dissimulation. One may observe in them much cunning, much art, much evasion, and disguise. They often appear to be what they are not, and not to be what they are. They so study to become all things to all men, as to take the colour and shape of any that are near them: directly contrary to that openness, frankness, and plainness of speech, so manifest in the Apostles and primitive Christians.

"3. I do not admire their confining their beneficence to the narrow bounds of their own society. This seems the more liable to exception, as they boast of possessing so immense riches. In his late book the Count particularly mentions, how many hundred thousand florins a single member of their Church has lately expended; and how many hundred thousand crowns of yearly rent, the nobility and gentry only of his society enjoy in one single country. Meantime do they, all put together, expend one hundred thousand, yea, one thousand, or one hundred, in feeding the hungry, or clothing the naked, of any society but their own?

"4. I do not admire the manner wherein they treat their opponents. I cannot reconcile it either to love, humility, or sincerity. Is utter contempt, or settled disdain, consistent with love or humility? And can it consist with sincerity, to deny any charge which they know in their conscience is true? To say, those quotations are unjust, which are literally copied from their own books? To affirm, their doctrines are misrepresented, when their own sense is given in their own words? To cry, 'Poor man! He is quite dark! He is utterly blind! He knows nothing of our doctrines!' though they cannot point out one mistake this blind man has made, or confute one assertion he has advanced?

"Fourthly. I least of all admire the effects their doctrine has had on some who have lately begun to hear them.

"For, 1. It has utterly destroyed their faith, their inward 'evidence of things not seen;' the deep conviction they once had, that the Lamb of God had taken away their sins. Those

who before had the witness in themselves of redemption in the blood of Christ, who had the Spirit of God clearly witnessing with their spirit, that they were the children of God, after hearing these but a few times, began to doubt; then reasoned themselves into utter darkness; and in a while, affirmed, First, that they had no faith now, (which was true,) and soon after, that they never had any. And this was not the accidental but natural effect of that doctrine,—that there are no degrees in faith, and that none has any faith who is liable at any time to any degree of doubt or fear; as well as of that dark, unintelligible, unscriptural manner wherein they affect to speak of it.

"I expect you will answer, 'Nay, they are the most plain, simple Preachers of any in the whole world. Simplicity is their peculiar excellence.' I grant one sort of simplicity is; a single specimen whereof may suffice:—One of their eminent Preachers, describing, at Fetter-lane, 'the childhood of the Lamb,' observed, that 'his mother might send him out one morning for an halfpenny-worth of milk; that, making haste back, he might fall and break the porringer; and that he might work a miracle to make it whole again, and gather up the milk into it.' Now, can you really admire this kind of simplicity? or think it does honour to 'God manifest in the flesh?'

"2. This preaching has destroyed the love of God in many souls; which was the natural effect of destroying their faith, as well as of teaching them to grieve the Holy Spirit of God by ascribing his gift to imagination and animal spirits; and of perplexing them with senseless, unscriptural cautions, against the selfish love of God; in which it is not easy to say whether nonsense or blasphemy be the chief ingredient.

"3. This preaching has greatly impaired, if not destroyed, the love of their neighbour in many souls. They no longer burn with love to all mankind, with desire to do good to all. They are straitened in their own bowels; their love is confined to narrower and narrower bounds; till, at length, they have no desire or thought of doing good to any but those of their own community. If a man was before a zealous member of our Church, groaning for the prosperity of our Zion, it is past; all that zeal is at an end; he regards the Church of England no more than the Church of Rome: his tears no longer fall, his prayers no longer ascend, that God may shine upon her desolations. The friends that were once as his own soul, are now no more to him than other men. All the bands of that formerly endeared affection are as threads

of tow that have touched the fire. Even the ties of filial tenderness are dissolved: the child regards not his own parent; he no longer regards the womb that bare or the paps that gave him suck. Recent instances of this also are not wanting. I will particularize, if required. Yea, the son leaves his aged father, the daughter her mother, in want of the necessaries of life. I know the persons; I have myself relieved them more than once; for that was 'corban' whereby they should have been profited.

"4. These humble Preachers utterly destroy the humility of their hearers, who are quickly wiser than all their former teachers; not because they 'keep thy commandments,' (as the poor man under the law said,) but because they allow no commandments at all. In a few days they are 'wiser in their own eyes, than seven men that can render a reason.' '*Render a reason!* Ay, there it is. Your carnal reason destroys you. You are for reason: I am for faith.' I am for both: for faith to perfect my reason, that by the Spirit of God not putting out the eyes of my understanding, but enlightening them more and more, I may 'be ready to give' a clear scriptural 'answer to every man that asketh' me 'a reason of the hope that is in' me.

"5. This preaching destroys true, genuine simplicity. Let a plain, open-hearted man, who hates controversy, and loves the religion of the heart, go but a few times to Fetter-lane, and he begins to dispute with every man he meets; he draws the sword and throws away the scabbard; and if he happens to be hard pressed, by Scripture or reason, he has as many turns and fetches as a Jesuit; so that it is out of the power of a common man even to understand, much more to confute him.

"6. Lastly, I have known a short attendance on this preaching destroy both gratitude, justice, mercy, and truth. Take one only, but a terrible proof of this:—One, whom you know, was remarkably exact in keeping his word: he is now (after hearing them but a few months) as remarkable for breaking it; being infinitely more afraid of a legal than of a lying spirit! more jealous of the works of the law than of the works of the devil! He was cutting off every possible expense, in order to do justice to all men: he is now expending large sums in mere superfluities. He was merciful after his power, if not beyond his power:

> 'List'ning attentive to the wretch's cry,
> The groan low-murmur'd, and the whisper'd sigh.

But the bowels of his compassion are now shut up: he has

been in works too long already; so now, to prove his faith, he lets the poor brother starve, for whom Christ died! If he loved any one under the sun more than his own soul, it was the instrument by whom God had raised him from the dead: he assisted him to the utmost of his power; he would defend him even before Princes: but he is now unconcerned whether he sinks or swims: he troubles not himself about it. Indeed he gives him —— good words; that is, before his face; but behind his back he can himself rail at him by the hour, and vehemently maintain, not that he is mistaken in a few smaller points, but that he 'preaches another God, not Jesus Christ.

"Art thou the man? If you are not, go and hear the Germans again next Sunday."

Fri. 30.—I rode through a violent storm to Windsor, and preached to a little serious congregation. About one I preached at Brentford, and gathered up the poor remains of the shattered society. How firm did these stand in the midst of storms! But the sun shone, and they melted away.

Mon. DECEMBER 3.—I rode to Canterbury, and preached on Rev. xx. A few turbulent people made a little noise, as I found it was their custom to do. Perceiving more of them were gathered the next night, I turned and spoke to them at large. They appeared to be not a little confounded, and went away as quiet as lambs.

Wed. 5.—I walked over the cathedral, and surveyed the monuments of the ancient men of renown. One would think such a sight should strike an utter damp upon human vanity. What are the great, the fair, the valiant now? the matchless warrior,—the puissant monarch?—

> "An heap of dust is all remains of thee!
> 'T is all thou art, and all the proud shall be."

Mon. 10.—I rode to Leigh, in Essex, where I found a little company seeking God; and endeavoured to encourage them in "provoking one another to love and good works."

Mon. 17.—I set upon cleansing Augeas's stable; upon purging that huge work, Mr. Fox's "Acts and Monuments," from all the trash which that honest, injudicious writer has heaped together, and mingled with those venerable records, which are worthy to be had in everlasting remembrance.

Sun. 23.—I buried the body of Elizabeth Bamfield, a young woman of two-and-twenty; who, the Tuesday before, rose up from breakfast, dropped down, and spoke no more.

But she was ready for the Bridegroom. "Blessed are they whom, when He cometh, He shall find watching."

Tues. JANUARY 1, 1751.—About this time I received a remarkable letter; part of which ran as follows:—

"When George Whitefield first preached on Kennington-common, curiosity drew me to hear him frequently. I admired his zeal in calling sinners to repentance, but did not see myself to be one of that number; having had a religious education, even in spiritual religion, such as was not to be found in other societies.

"As soon as the Foundery was taken, I went thither constantly, morning as well as evening. But I had no desire of being acquainted with any of the society, much less of joining therein; being strongly resolved never to turn my back on the profession I was educated in.

"The next year I furnished myself with the books which John and Charles Wesley had printed. I compared them with Robert Barclay's 'Apology,' and with the Bible; and of many things I was convinced: but what they said of justification I could not comprehend: and I did not much concern myself about it, being but slightly convinced of sin.

"It was my custom to rise some hours before the family, and spend that time in reading. One Sunday morning I was just going to open my Bible, when a voice (whether inward or outward I cannot tell) seemed to say very loud, 'God, for Christ's sake, hath forgiven thee.' I started up, took the candle and searched all about, to see if any one was near; but there was none. I then sat down, with such peace and joy in my soul as cannot be described. While I was musing what it could mean, I heard it again, saying, 'Go in peace, thy sins are forgiven thee.' I trembled exceedingly, not with fear, but such an emotion as I cannot express. Yet I got up the second time, and opened the door, to see if it was any human voice. Soon after it was repeated the third time, still louder; which drove me on my knees to prayer, being overwhelmed with the love of God, and, for the time, utterly incapable of doubt or fear.

"I now saw the New Testament in a different light than I had ever done before. All the day I was comforted with promises from it, either read or brought to my mind. Yet the thought, 'May not all this be a delusion?' frequently darted into me; but it as often drove me to prayer; upon which all doubt presently vanished away.

"I was immediately changed in my dress, conversation, and whole deportment; which brought on me the ridicule

of all my acquaintance: but nothing moved me. I wondered what the cross meant; for whatever appeared to be the will of God, I ran cheerfully to do, without a moment's hesitation. I felt no temptation to anger, pride, or any other evil. Though often provoked, I was not ruffled in the least. God seemed to reign in my heart alone. He was all my desire, all my hope: and this light lasted about three months, without any cloud at all.

"But after this it pleased God to remove all at once the veil which, till then, covered my heart; though I do not remember that any disobedience preceded; for I feared sin more than death or hell. Yet in a moment such a scene was opened to me, that if I had not felt the hand of God underneath me, I should certainly have gone distracted. The infernal regions were represented to my view, day and night. At the same time I saw what I was by nature, and what I had deserved from God for all my sins. O how did Satan then strive to tear away my shield; and what a burden of sin did I feel! It is impossible to describe it. If I looked from God a moment, I was full of horror. I often feared I should lose my senses; but had no thought of death, nor fear concerning it. Yet hell appeared to me without a covering, and I seemed surrounded with devils, sleeping and waking But I still held this fast, 'Thou hast forgiven me, O my God; and I will not let thee go.'

"All this time I constantly attended the preaching; and, having a strong desire to know whether friend Wesleys lived the Gospel, as well as preached it, I got acquainted with one who lived at the Foundery. I frequently sat and worked with her, and made all possible inquiries into the most minute circumstances of their behaviour. This afterwards proved a great blessing to me; for when I heard any idle report, (and I heard not a few,) I could answer peremptorily, 'I know the contrary.'

"Their preaching now took deeper hold of me than ever, and searched every corner of my heart. I saw I had nothing to bring to God, and was indeed vile in my own eyes. When my friends sometimes told me, how good I had been, their words were as sharp swords. I found I had nothing to trust in, but the atoning blood. But this trust kept my soul in constant peace.

"Thus I went on a considerable time, before I admitted any serious reflections concerning the ordinances; which indeed I did not care to think of at all, till one day reading in the third chapter of St. John's Gospel, 'Except a man be born of water and of the Spirit, he cannot enter the king

dom of God:' the words struck me to the heart; I began to read over again, with all attention, what was written on both sides of the question. But this gave me no satisfaction; so I tried another way, giving myself up to earnest prayer, that God would guide me by his word and Spirit, into all that he required of me.

"However, these thoughts died away, and I was quite easy about it, till one Sunday, at Devonshire-square meeting, it was brought to my mind in such a manner, that I believe the seat shook under me. I then plainly saw it was my duty, and determined to delay no longer: for that purpose I went to Cowley two or three days after. But all the night before it was to be done, I was in deep distress. I spent all the hours in weeping and prayer; and yet, as the morning drew on, my trouble increased, with strong terror, as if I was just going to execution. But I remained fixed in my purpose: and as soon as I was baptized, all the clouds dispersed, and I rejoiced more than ever in God my Saviour."

Wed. 16.—I received another letter from a friend, on a subject of general concern:—

"VERY DEAR SIR,

"WHEN I have deeply mused on ages past, and on the revival of primitive Christianity in the present age, I have often queried, whether ever before our time there arose in any one place, and in the same instant, a visible Christian society, and a visible antichristian one. No doubt God had wise ends in permitting the *Unitas Fratrum* to appear, just as the people of God began to unite together. But we cannot fathom his designs. Yet we know all shall work together for his people's good.

"Perhaps it required more grace to withstand this contagion, than would have enabled us to die for Christ; and very probably we should have been now a very different people from what we are, had we only had our own countrymen to cope with: we should then have only set the plain Gospel of Christ against what was palpably another Gospel, and the mind and life of Christ in opposition to that of those who are vulgarly termed Christians. And I verily believe, we should have been far higher in Christianity than most of us are at this day.

"But this subtle poison has more or less infected almost all, from the highest to the lowest, among us. We would put Gospel heads on bodies ready to indulge every unholy temper. Although, (glory be to God,) as a society, we

stand at least as clear of joining with the Beast as any other; yet we have not purged out all his leaven; the Antinomian spirit is not yet cast out.

"All our preaching at first was pointed at the heart, and almost all our private conversation. 'Do you feel the love of God in your heart? Does his Spirit reign there? Do you walk in the Spirit? Is that mind in you which was in Christ?' were frequent questions among us. But while these Preachers to the heart were going on gloriously in the work of Christ, the false apostles stepped in, laughed at all heart-work, and laughed many of us out of our spiritual senses: for, according to them, we were neither to see, hear, feel, nor taste the powers of the world to come; but to rest contented with what was done for us seventeen hundred years ago. 'The dear Lamb,' said they, 'has done all for us: we have nothing to do, but to believe.' Here was a stroke at the whole work of God in the heart! And ever since this German spirit hath wrought among us, and caused many to rest in a barren, notional faith, void of that inward power of God unto salvation."

Sun. 27.—I preached a charity sermon at Spitalfields, for the use of our poor children. The church was extremely crowded; but not many rich, not many εὐγενεῖς, "well-born," were there. It was enough that there were many of the people of God, and their Lord in the midst of them.

Wed. 30.—Having received a pressing letter from Dr. Isham, then the Rector of our College, to give my vote at the election for a Member of Parliament, which was to be the next day, I set out early, in a severe frost, with the north-west wind full in my face. The roads were so slippery, that it was scarce possible for our horses to keep their feet: indeed one of them could not; but fell upon his head, and cut it terribly. Nevertheless, about seven in the evening, God brought us safe to Oxford. A congregation was waiting for me at Mr. Evans's, whom I immediately addressed in those awful words, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Thur. 31.—I went to the schools, where the Convocation was met: but I did not find the decency and order which I expected. The gentleman for whom I came to vote was not elected: yet I did not repent of my coming; I owe much more than this to that generous, friendly man, who now rests from his labours.

I was much surprised wherever I went, at the civility of the people,—gentlemen as well as others. There was no

pointing, no calling of names, as once; no, nor even laughter. What can this mean? Am I become a servant of men? Or is the scandal of the cross ceased?

Fri. FEBRUARY 1.—We set out for London in another bitter morning, having such a wind (now got to the east, and so in our face again) as I hardly ever remember. But by five in the evening we were under shelter at the Foundery. It being the night before appointed for a watch-night, we continued praying and praising God as usual, till about twelve o'clock: and I found no inconvenience, but a little faintness, which a few hours' sleep removed.

Sat. 2.—Having received a full answer from Mr. P——, I was clearly convinced that I ought to marry. For many years I remained single because I believed I could be more useful in a single, than in a married state. And I praise God, who enabled me so to do. I now as fully believed, that in my present circumstances, I might be more useful in a married state; into which, upon this clear conviction, and by the advice of my friends, I entered a few days after.

Wed. 6.—I met the single men, and showed them on how many accounts it was good for those who had received that gift from God, to remain "single for the kingdom of heaven's sake;" unless where a particular case might be an exception to the general rule.

Sun. 10.—After preaching at five, I was hastening to take my leave of the congregation at Snowsfields, purposing to set out in the morning for the north; when, on the middle of London-bridge, both my feet slipped on the ice, and I fell with great force, the bone of my ankle lighting on the top of a stone. However, I got on, with some help, to the chapel, being resolved not to disappoint the people. After preaching, I had my leg bound up by a Surgeon, and made a shift to walk to the Seven-dials. It was with much difficulty that I got up into the pulpit; but God then comforted many of our hearts.

I went back in a coach to Mr. B——'s, and from thence in a chair to the Foundery; but I was not able to preach, my sprain growing worse. I removed to Threadneedle-street; where I spent the remainder of the week, partly in prayer, reading, and conversation, partly in writing an "Hebrew Grammar," and "Lessons for Children."

Sun. 17.—I was carried to the Foundery, and preached, kneeling, (as I could not stand,) on part of the twenty-third Psalm; my heart being enlarged, and my mouth opened to declare the wonders of God's love.

Monday, 18, was the second day I had appointed for my

journey; but I was disappointed again, not being yet able to set my foot to the ground. However, I preached (kneeling) on *Tuesday* evening, and *Wednesday* morning.

Sun. 24.—I preached, morning and evening, at Spital-fields, where many who had been wandering from God for several years seemed, at length, to have fresh desires of returning to him. How is it that we are so ready to despair of one another? For want of the "love" that "hopeth all things."

Mon. MARCH 4.—Being tolerably able to ride, though not to walk, I set out for Bristol. I came thither on *Wednesd y*, thoroughly tired; though, in other respects, better than when I set out.

Thur. 7.—I learned that poor Mr. Hall is now a settled Deist. Now let those triumph who separated chief friends. Surely his blood is on their head.

Sat. 9.—Many of our Preachers came from various parts. My spirit was much bowed down among them, fearing some of them were perverted from the simplicity of the Gospel. But I was revived at the sight of John H——, John N——, and those who came with them in the evening; knowing they held the truth as it is in Jesus, and did not hold it in unrighteousness.

Mon. 11.—Our Conference began; and the more we conversed, the more brotherly love increased. The same spirit we found on *Tuesday* and *Wednesday*. I expected to have heard many objections to our first doctrines; but none appeared to have any: we seemed to be all of one mind, as well as one heart.

Fri. 15.—I mentioned whatever I thought was amiss, or wanting, in any of our brethren. It was received in a right spirit, with much love, and serious, earnest attention; and, I trust, not one went from the Conference discontented; but rather, blessing God for the consolation.

Tues. 19.—Having finished the business for which I came to Bristol, I set out again for London; being desired by many to spend a few days there before I entered upon my northern journey. I came to London on *Thursday*, and, having settled all affairs, left it again on *Wednesday*, 27. I cannot understand, how a Methodist Preacher can answer it to God, to preach one sermon, or travel one day less, in a married than in a single state. In this respect surely, "it remaineth, that they who have wives be as though they had none."

On *Wednesday* I rode with John Haime to Tetsworth; on *Thursday*, went on to Evesham. One from thence met us on Broadway-hill.

I was soon informed that Mr. Keech was buried the night before. His widow and daughter were sorrowing; but not as without hope; neither did they refrain from the preaching one day. So let my surviving friends sorrow for me.

I was to have preached in the Town-hall; but a company of players had taken possession of it first. Our own room could not contain the congregation; but to as many as could crowd into it, I applied, "What is a man profited, if he gain the whole world, and lose his own soul?"

Fri. 29.—I rested at Evesham. *Saturday*, 30. I rode to Birmingham, and found God in the midst of the congregation. *Sunday*, 31. I earnestly warned the society against idle disputes and vain janglings; and afterwards preached on, "If ye be led by the Spirit, ye are not under the Law." The hearts of many were melted within them; so that neither they nor I could refrain from tears. But they were chiefly tears of joy, from a lively sense of the liberty wherewith Christ hath made us free.

At one I was obliged to preach abroad, the room not being able to contain half the congregation. O how is the scene changed here! The last time I preached at Birmingham the stones flew on every side. If any disturbance were made now, the disturber would be in more danger than the Preacher.

At five in the evening I preached at Wednesbury, to a still larger congregation; but no mocker or trifler appeared among them. How many of the last shall be first!

Mon. APRIL 1.—I rode to Dudley. The dismal screaming wherewith we were welcomed into the town, gave us reason to expect the same kind of reception as I had when I was there before. I began preaching immediately in a yard not far from the main street. Some at first seemed inclined to interrupt; but when they had heard a little, they grew more attentive, and stayed very quietly to the end, though it rained great part of the time.

I had desired John Haime to preach at Wednesbury; but when I came, he had but just begun the hymn: so I had an opportunity, which I did not expect, of speaking again to that willing people. What a work would have been in all these parts, if it had not been for doubtful disputations! If the Predestinarians had not thrown back those who began to run well, partly into the world, partly to the Baptists, and partly into endless disputes concerning the secret counsels of God! While we carried our lives in our hands, none of these came near; the waves ran too high for them; but when all was calm, they poured in on every side, and

bereaved us of our children. Out of these they formed one society here, one at Dudley, and another at Birmingham. Many indeed, though torn from us, would not stay with them, but broke out into the wildest enthusiasm. But still they were all called Methodists; and so all their drunkenness and blasphemies (not imputed to a believer) were imputed to us!

Tues. 2.—I preached at Darlaston, late a den of lions: but most of the fiercest of them God has called away by a train of amazing strokes; and those that remain are now as lambs. I preached in the evening at Wednesbury; where, notwithstanding the rain, every man, woman, and child stayed to the end. I gave them all an earnest caution not to lean on broken reeds, on opinions of any kind: and even the Predestinarians received it in love, and told me it was highly seasonable.

Wed. 3.—I made an end of visiting the classes, miserably shattered by the sowers of strange doctrines. At one I preached at Tipton-green, where the Baptists also have been making havoc of the flock; which constrained me, in speaking on those words, "Arise, and be baptized, and wash away thy sins," to spend near ten minutes in controversy; which is more than I had done in public for many months (perhaps years) before.

Thur. 4.—We took horse about four. The snow fel. without intermission, which the north wind drove full in our faces. After resting awhile at Bilbrook, Newport, and Whitchurch, and riding some miles out of our way, we overtook some people going to the preaching at Alpraham, who guided us straight to the house. William Hitchins had not begun; so I took his place, and felt no weakness or weariness while I declared "Jesus Christ the same yesterday, and to-day, and for ever."

April 5.—(Being *Good Friday.*) I preached at eight, and then walked to Bunbury church. I preached again at one, and in the evening at Poole, near Nantwich, to another deeply serious congregation. The next evening we reached Manchester.

April 7.—(Being *Easter-Day.*) After preaching, I went to the new church, and found an uncommon blessing, at a time when I least of all expected it; namely, while the organist was playing a voluntary! We had a happy hour in the evening; many hearts being melted down in one flame of holy love.

Wed. 10.—I rode to Shackerley. Being now in the very midst of Mr. Taylor's disciples, I enlarged much more than

I am accustomed to do, on the doctrine of Original Sin; and determined, if God should give me a few years' life, publicly to answer his new gospel.

By the huge noise which was in the street, as we entered Bolton, I conjectured Satan would try his strength once more; but God suffered him not. The mob soon was vanished away, and I had both a numerous and a quiet congregation.

Thur. 11.—The barber who shaved me said, "Sir, I praise God on your behalf. When you was at Bolton last, I was one of the most eminent drunkards in all the town; but I came to listen at the window, and God struck me to the heart. I then earnestly prayed for power against drinking; and God gave me more than I asked: he took away the very desire of it. Yet I felt myself worse and worse, till, on the 5th of April last, I could hold out no longer. I knew I must drop into hell that moment, unless God appeared to save me: and he did appear. I knew he loved me; and felt sweet peace. Yet I did not dare to say I had faith, till, yesterday was twelvemonth, God gave me faith; and his love has ever since filled my heart."

Hence I rode with Mr. Milner to Ribchester, where some Clergymen had appointed to meet him; with whom we spent one or two hours in serious and useful conversation.

Between five and six we reached the vicarage at Chipping; where a few serious people soon assembled. The next day we rode to Ambleside; and, on *Saturday*, 13, over more than Welsh mountains, to Whitehaven.

Sun. 14.—I heard two useful sermons at church, on, "Fear not them that can kill the body." I preached at eight, on, "Is there no balm in Gilead?" and between one and two, at the market-place, on, "Thou art not far from the kingdom of God." A few stones were thrown at first; but the bulk of the congregation was deeply serious; as well as in the evening, when I preached on, "Who shall lay any thing to the charge of God's elect?"

In meeting the classes the two next days, I observed one remarkable circumstance: without an absolute necessity, none of this society ever miss their class. Among near two hundred and forty persons, I met one single exception, and no more.

Wed. 17.—I rode to Clifton, six miles from Whitehaven. It was supposed few would come in the middle of the afternoon; but, on the contrary, there were abundantly more than any house could contain; so that, notwithstanding the keen north-east wind, I was obliged to preach in the street.

Several of the poor people came after me to Cockermouth, where I stood at the end of the market-house, ten or twelve steps above the bulk of the congregation, and proclaimed "the grace of our Lord Jesus Christ." A large and serious congregation attended again at five on *Thursday* morning. We then rode to Gamblesby, where I preached in the school-house to as many serious people as it could contain; and on *Friday*, 19, crept on, through miserable roads, till we came to Hinely-hill.

Early in the morning we scaled the snowy mountains, and rode by the once-delightful seat of the late Lord Derwentwater; now neglected, desolate, and swiftly running to ruin. In the afternoon we brought Mr. Milner safe to the Orphan-house at Newcastle.

Sun. 21.—The rain obliged me to preach in the house both morning and afternoon. The spirit of the people refreshed me much, as it almost always does. I wish all our societies were like-minded; as loving, simple, and zealous of good works.

Mon. 22.—The rain stopped while I was preaching at the market-place in Morpeth. We rode from thence to Alnwick, where (it being too wet to preach at the Cross) some of our friends procured the Town-hall. This, being very large, contained the people well; only the number of them made it extremely hot.

Tues. 23.—We rode on to Berwick-upon-Tweed. At six in the evening a young man was buried, cut off in the strength of his years, who was to have inherited a considerable fortune. Almost the whole town attended the funeral. I went directly from the church-yard to the grave, and had full as many attendants as the corpse; among whom were abundance of fine, gay things, and many soldiers.

Wed. 24.—Mr. Hopper and I took horse between three and four, and about seven came to Old-camus. Whether the country was good or bad we could not see, having a thick mist all the way. The Scotch towns are like none which I ever saw, either in England, Wales, or Ireland: there is such an air of antiquity in them all, and such a peculiar oddness in their manner of building. But we were most surprised at the entertainment we met with in every place, so far different from common report. We had all things good, cheap, in great abundance, and remarkably well-dressed. In the afternoon we rode by Preston-field, and saw the place of battle, and Colonel Gardiner's house. The Scotch here affirm, that he fought on foot after he was dismounted, and refused to take quarter. Be it as it may,

he is now "where the wicked cease from troubling, and where the weary are at rest."

We reached Musselburgh between four and five. I had no intention to preach in Scotland; nor did I imagine there were any that desired I should. But I was mistaken. Curiosity (if nothing else) brought abundance of people together in the evening. And whereas in the kirk (Mrs. G—— informed me) there used to be laughing and talking, and all the marks of the grossest inattention: but it was far otherwise here: they remained as statues from the beginning of the sermon to the end.

Thur. 25.—We rode to Edinburgh; one of the dirtiest cities I had ever seen, not excepting Cölen in Germany.

We returned to Musselburgh to dinner, whither we were followed in the afternoon by a little party of gentlemen from Edinburgh. I know not why any should complain of the shyness of the Scots toward strangers. All I spoke with were as free and open with me as the people of Newcastle or Bristol; nor did any person move any dispute of any kind, or ask me any question concerning my opinion.

I preached again at six, on, "Seek ye the Lord, while he may be found." I used great plainness of speech toward them; and they all received it in love: so that the prejudice which the devil had been several years planting was torn up by the roots in one hour. After preaching, one of the Bailies of the town, with one of the Elders of the Kirk, came to me, and begged I would stay with them a while, if it were but two or three days, and they would fit up a far larger place than the school, and prepare seats for the congregation. Had not my time been fixed, I should gladly have complied. All I could now do was, to give them a promise that Mr. Hopper would come back the next week, and spend a few days with them.

Fri. 26.—I rode back to Berwick. The congregation was large, though the air was piercingly cold: as it was the next evening, while I preached at Alnwick-cross; where, on *Sunday*, 28, I preached at eight and at one. Afterwards I rode to Alemouth, where I had found the largest congregation I have seen in all Northumberland. I preached at Widdrington in the evening; at Plessy, *Monday*, 29, about noon; and at Newcastle in the evening.

Sat. MAY 4.—I rode to Sheep-hill, in a rough, tempestuous day; and, after preaching and settling the society, to Sunderland. I found many here much alive to God, and was greatly comforted among them.

Sun. 5.—I met the society at five, preached at eight, and

then rode to Painsher. Just as the congregation came out of the church I began. We had some heavy showers; but none went away. I reached Newcastle before five; but the storm would not suffer me to preach abroad. As many as possibly could, crowded in; but many were obliged to stand without, while I enforced, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Mon. 6.—I met a few people at Durham, in my way, and then rode on to Stockton. Some angry people set up a dismal scream, as we entered the town; but they could go no farther. By means of a plain, rough Exhorter, who lived in the town, the society was more than doubled since I was here before; and most of them were rejoicing greatly: only poor R—— M—— still went on heavily, being unequally yoked with one who was a bitter enemy to all spiritual religion. I preached in the main street, near the market-place. When I had done, R—— M——'s wife followed me into the house. I desired we might go to prayer. God broke her heart in pieces; and she determined to go on hand in hand with her husband.

Tues. 7.—I preached at Acomb, near York. The next day I rode on to Epworth; and on *Thursday* preached at Hainton about noon, and at Coningsby in the evening. The wind was as the piercing of a sword; but the congregation regarded it not.

Fri. 10.—We rode to Lorborough. The Minister's son, and two more, made a little disturbance for a while: however, I permitted them to be present when I met the society. They seemed utterly astonished, and I believe will not lightly speak evil of us again.

It rained incessantly as we rode to Grimsby, where I preached to a mixed congregation, some of whom (the greater part) were exceeding serious, and some exceeding drunk. The society, I found, was much alive to God.

Sat. 11.—We returned to Epworth, to a poor, dead, senseless people: at which I did not wonder, when I was informed, 1. That some of our Preachers there had diligently gleaned up and retailed all the evil they could hear of me: 2. That some of them had quite laid aside our hymns, as well as the doctrine they formerly preached: 3 That one of them had frequently spoke against our Rules, and the others quite neglected them. Nothing, therefore, but the mighty power of God could have kept the people so well as they were.

Sun. 12.—After preaching at five, I rode to Misterton. The congregation was the largest I have seen in these parts.

Thence I returned to Overthorp, where I did not observe one trifling or careless hearer. I came to Epworth just in time for the afternoon service; and, after church, walked down straight to the Cross. The north-east wind was strong and keen; yet the bulk of the congregation did not regard it.

Mon. 13.—I learned the particulars of Mr. R——'s case, of which I had heard but a confused account before. "In November last he was desired to baptize a child of John Varley's. It was observed, his voice, which had been lost several years, was entirely restored. He read the Office with great emotion and many tears, so as to astonish the whole congregation. But going home from church, he behaved in so strange a manner, that it was thought necessary to confine him. During the first week of his confinement, he was for constraining every one that came near him to kneel down and pray; and frequently cried out, 'You will be lost, you will be damned, unless you know your sins are forgiven.' Upon this Mr. —— roundly averred that the Methodists had turned his head. After seven or eight days he grew much worse, though still with intervals of reason; and in about a fortnight, by a judgment mixed with mercy, God took him to himself."

Tues. 14.—The waters were greatly out in the road, so that the York coach was overturned just before us; the bridge it should have gone over being under water: yet no passenger was hurt, only dropping wet, being all thrown into the river. We were to pass the same river a few miles off, and which way to do it we knew not. But just as we came to the place, we overtook two gentlemen who had hired a guide. So we followed them as close as we could, and crossed it without difficulty.

I preached about five at Leeds, in the walls of the new house. *Wednesday*, 15. We had a little Conference with about thirty Preachers. I particularly inquired concerning their grace, and gifts, and fruit; and found reason to doubt of one only.

Thur. 16.—I rode to Wakefield; but we had no place, except the street, which could contain the congregation; and the noise and tumult there were so great, that I knew not whether I could preach at all: but I spake a few words, and the waves were still. Many appeared deeply attentive. I believe God has taken hold of some of their hearts, and that they will not easily break loose from him.

Fri. 17.—I preached in the new house at Birstal, already too small for even a week-day's congregation. After a few

days more spent among the neighbouring societies, I returned, by easy journeys, to London.

Fri. JUNE 1.—I wrote as follows to the Rector and Fellows of our College :—

*EGO, Johannes Wesley, Collegii Lincolniensis in Academiâ Oxoniensi Socius, quicquid mihi juris est in prædictâ Societate, ejusdem Rectori et Sociis sponte ac liberè resigno: illis universis et singulis perpetuam pacem ac omnimodam in Christo felicitatem exoptans.**

A few days after I went down to Bristol, where I procured a particular account of one that went to rest some months before. Part of it was as follows :—

"Elizabeth Walcam was born in March, 1733. From her infancy she was mild and affable. When she was about six years old, she was much in private prayer; and often called her brother and sister to join with her. If she was in any trifling and laughing company, she seldom went farther than a little smile. In the whole course of her life she was remarkably dutiful to her parents, and loving to all; mostly in an even frame of spirit; slow to anger, and soon pacified: tender-hearted to all that were distressed, and a lover of all that was good.

"From the time she joined the society, she was a true lover of her Ministers and her brethren; not suffering any to speak evil of them, particularly of her Ministers: and if her innocent answers did not stop them, she left their company.

"In the beginning of December last she was indisposed; and on Saturday, 8, took her room. In the afternoon she broke out, 'When shall I see my Jesus? I want to know that He has taken away my sins.' After a while she cried, 'He does love me. I know Jesus loves me. My Father! He is my Father and my God.'

"Yet on the Wednesday following she was in deep distress. I found her, (says one who then visited her,) crying out, 'O that I was washed in the blood of the Lamb! Pray for me, that I may know my sins are forgiven.' I prayed with her several times, and stayed all night. She did not sleep at all; her pain of body, as well as mind, being exceeding great. She was almost continually in prayer,

* The subjoined is a translation of Mr. Wesley's Latin resignation of his Fellowship :—

"I, John Wesley, Fellow of Lincoln College, Oxford, do hereby spontaneously and freely resign whatever rights I possess in the aforesaid Society, to the Rector and Fellows of the same: wishing to all and each of them perpetual peace and every species of felicity in Christ." – EDIT

crying for mercy, till I went away, about eight in the morning.

"About nine in the evening I came again. She was still in violent pain, but did not seem to regard this in comparison of her soul. Her continual cry was, 'I do not know Christ: I want an interest in Christ. O that I might know Him! O that He would forgive my sins; that He would wash me whiter than snow!' She had never any ease but while we were at prayer, with which she was never satisfied; but held me, and would not let me rise from my knees, sometimes for an hour together. I was praying with her about twelve o'clock, when she called out, 'Help me to praise the Lord. I feel my sins are forgiven. I am washed, and made whiter than snow.' She spent the remainder of the night in praise and prayer. About eight in the morning I went home.

"On Sunday evening I found her much weaker in body, but her soul was full of life and vigour. When I came in, she said, 'I am exceeding glad you are come. Now let us rejoice together. We shall meet together in heaven. I am washed in the blood of the Lamb: I know God is my Father: I know my name is written in heaven: there we shall all rejoice together.' She was never satisfied with giving thanks; not suffering me to rise from my knees, but holding me by my hands when I wanted to rise.

"About eight Mrs. W—— came in, and told us Mr. C—— W—— was come to town. She then broke out into prayer for him, for Mr. J—— W——, and for the society. Afterward she prayed for the Q——rs, that God would deliver them from all darkness of mind, covetousness, pride, and the love of the world. She continued praying till near twelve o'clock, speaking with a clear, strong voice; although, whenever she ceased speaking, she seemed just dying away. About twelve she cried out, 'Lord, forgive me! What shall I do to be saved?' I was astonished to hear her voice so changed; and asked, 'My dear, what is it distresses you?' She answered, 'I feel anger toward Peggy.' (That was the maid's name.) 'Lord, forgive me! Lord, lay not this sin to my charge!' We went to prayer together; and, after a time, she said, 'Help me to bless and thank the Lord. I find sweet refreshments from Him. He is reconciled again.' And from that hour she found no more darkness.

"She then began praying for her parents, her sisters, and brother; adding, 'Do pray, that God would restrain him from the evils of this world. I have been restrained from a child. I never could play, as other children did.' Towards

morning she dozed a little; but all the intervals she spent in praise and thanksgiving, still speaking with as clear and strong a voice as if she had been in health.

"One day, as she was praising God, one desired her brother to take pattern by her. She immediately answered, 'Not by me: take pattern by Jesus,—take pattern by Jesus!

"About twelve at night, as I came into the room, she said, 'My heart is blessed of the Lord; and by the strength of the living God I speak. Come, let us go to prayer; let us praise the living God once more in this world; the Lord ever ——' Here her breath failed. But soon after, she sung with us,

'Come, let us join our cheerful songs;'

adding, 'I am more afraid to live than to die; but whether I live or die, I will praise the Lord.'

"On Sunday morning she said, 'Jesus loves me; he has been always with me; he is a merciful God; he is indeed. I shall go to glory, to glory. Come, O Lord Jesus, and make my passage easy to eternal glory! I long to be with Jesus. I could grasp him!' (stretching out her arms!) 'O give me an easy passage!—We shall soon meet again, to sing praises unto the Lord for ever.'

"At another time she said, 'Let others do what they will, we will praise the Lord. I am happy, I am easy; if he raises me or not, I shall praise the Lord.'

"She said to her father, 'I asked to drink of the bitter cup; but I knew not what I asked. But yet, if it is an hundred times more, I desire to drink it all.'

"As she grew weaker, she was seized with strong convulsions, which followed close one upon another. But the moment the fit ceased, she always began to speak, praying and praising God; nor was her understanding, or even her memory, either disordered or weakened thereby: nay, her understanding remained even during the fit; so that she heard and knew all that was spoken near her; and when she recovered her speech, repeated as there was occasion, and remarked upon it.

"When Mr. C—— W—— and two others came to pray with her, she was exceeding low. After they were gone, she said, 'My spirit joins with them: they are the people of God; I know they are. How sweet they look! Don't they look different from other people? Come, mother, let us praise God; I am always better after prayer. O for a thousand tongues to sing my dear Redeemer's praise! O

how great is my rejoicing! I shall be whiter than the driven snow.'

"Soon after, she said, 'I am refreshed; indeed I am. We shall see him on his great white throne. There we shall see him face to face. My dear Jesus! Praise Jesus: why don't you praise Jesus? Praise my God: He is making intercession for me; He is: the Lord loves me; I know he does.'

"To her mother she said, 'What a blessed thing it is, that you have brought up a child for the Lord!'

"She continued praying and praising God till the 25th, when her breath was so short, that she could say nothing but 'Jesus.' This she uttered continually as she could, till, about six in the evening, she resigned her spirit, without any sigh or groan, or alteration in her countenance, which had the same sweetness as when she was living. She lived on earth sixteen years, nine months, and eighteen days."

Fri. 22.—I drew up a short account of the case of Kingswood School.

1. The school began on Midsummer-day, 1748. The first Schoolmasters were J—— J——, T—— R——, W—— S——, R—— M——, W—— S——, and A—— C——. The Rules were printed; and notwithstanding the strictness of them, in two or three months we had twenty-eight scholars: so that the family, including M—— D——, the housekeeper, R—— T——, our man, and four maid-servants, consisted of forty persons.

2. From the very beginning I met with all sorts of discouragements. Cavillers and prophets of evil were on every side. An hundred objections were made both to the whole design, and every particular branch of it; especially by those from whom I had reason to expect better things: notwithstanding which, through God's help, I went on; wrote an English, a Latin, a Greek, a Hebrew, and a French Grammar, and printed *Prælectiones Pueriles*, with many other books for the use of the school; and God gave a manifest blessing. Some of the wildest children were struck with deep conviction; all appeared to have good desires; and two or three began to taste the love of God.

3. Yet I soon observed several things which I did not like. The maids divided into two parties. R—— T—— studiously blew up the coals, by constant whispering and tale-bearing. M—— D—— did not supply the defects of other servants, being chiefly taken up with thoughts of another kind. And hence the children were not properly attended, nor were things done with due care and exactness.

4. The Masters should have corrected these irregularities; but they added to them. T—— R—— was so rough and disobliging, that the children were little profited by him. A—— G—— was honest and diligent; but his person and manner made him contemptible to the children. R—— M—— was grave and weighty in his behaviour, and did much good, till W—— S—— set the children against him; and, instead of restraining them from play, played with them himself. J—— J—— and W—— S—— were weighed down by the rest, who neither observed the rules in the school nor out of it.

5. The continual breach of that rule, "Never to let the children work, but in the presence of a Master," occasioned their growing wilder and wilder, till all their religious impressions were worn off; and the sooner, as four or five of the larger boys were very uncommonly wicked.

6. When I came down in September, 1750, and found the scholars reduced to eighteen, I determined to purge the house thoroughly. Two more of the children (one of them exquisitely wicked) I sent home without delay. M—— D——, T—— R——, R—— M——, and three of the maids were gone away already; R—— T——, W—— S——, and A—— G——, went after; so that only two Masters, Mr. J—— and S——, remained; with Mrs. Hardwick, one maid, and sixteen scholars.

7. I now hoped the time was come for God to revive his work: but we were not low enough yet. So first J—— J——, and then W—— S——, grew weary; the rules were neglected again; and in the following winter, Mr. Page died, and five more scholars went away. What weakened the hands of the Masters still more, was the bitter evil-speaking of some who continually endeavoured either to drive away the children that remained, or to prevent others from coming.

8. There are now two Masters, the housekeeper, a maid, and eleven children. I believe all in the house are at length of one mind; and trust God will bless us in the latter end, more than in the beginning.

Mon. JULY 8.—I wrote an account of that wonderful self-deceiver and hypocrite, James Wh——. O what a scandal has his obstinate wickedness brought on the Gospel! And what a curse on his own head!

1. IN the beginning of June, Richard Pearce, of Bradford, wrote to my brother at Bristol, desiring that he would nar-

rowly inquire into the behaviour of Mr. James Wh——: and not long after, Mrs. Silby, of Bradford, related some strange particulars: in order to be thoroughly informed of which, my brother rode over to Bradford; and, on Wednesday, June 12, talked himself with Mary B——, Jane W——, Elizabeth L——, Mary S——, Mary F——, Ann W——, and Mary D——. The same accounts which they had before given to Mrs. Silby, they now gave to my brother and her together; and afterwards, to Sarah Perin and Mary Naylor, without varying in any one circumstance.

2. My brother wrote down what they said, and at his return to Bristol, read it to James Wh——, who consented to come face to face with them; and on Tuesday, 25, my brother and I rode with him to Bearfield. Mary B—— and Mary D—— were there, and repeated before him what they had said to my brother. He cavilled at one or two trifling circumstances, but allowed the substance of what they said to be true.

3. After deeply weighing the matter, I read the following paper before I gave it into his hands:—

"*June* 25, 1751.

"Because you have wrought folly in Israel, grieved the Holy Spirit of God, betrayed your own soul into temptation and sin, and the souls of many others, whom you ought, even at the peril of your own life, to have guarded against all sin; because you have given occasion to the enemies of God, whenever they shall know these things, to blaspheme the ways and truth of God:

"We can in no wise receive you as a fellow-labourer, till we see clear proofs of your real and deep repentance. Of this you have given us no proof yet. You have not so much as named one single person, in all England or Ireland, with whom you have behaved ill, except those we knew before.

"The least and lowest proof of such repentance which we can receive, is this: that till our next Conference, (which we hope will be in October,) you abstain both from preaching, and from practising physic. If you do not, we are clear; we cannot answer for the consequences.

"John Wesley.
"Charles Wesley."

4. *Wednesday*, 26, I desired him to meet me at Farleywick, with the other women, at eight in the morning. All the five women came, and gave my wife the same account

which they had before given to my brother: but Mr. Wh—— did not come till after they were all gone.

5. On *Thursday* and *Friday* my brother and I spared no pains to persuade him to retire for a season; but it was labour lost. He professed himself, indeed, and we would fain have thought him, penitent; but I could not find any good proof that he was so; nay, I saw strong proof that he was not:—1. Because he never owned one tittle but what he knew we could prove. 2. Because he always extenuated what he could not deny. 3. Because he as constantly accused others as excused himself; saying, many had been guilty of *little imprudences* as well as he. 4. Because, in doing this, he told several palpable untruths, which he well knew so to be.

6. Yet still we spared him, hoping God would give him repentance. But finding, after some weeks, that he continued going from house to house, justifying himself, and condemning my brother and me for misrepresenting him, on *Monday*, July 22, I rode to Bearfield again, and put myself to the pain of writing down from the mouths of these seven women, as near as I could, in their own words, the accounts which I judged to be most material. I read over to each what I had written, and asked if I had mistaken any thing. Every one answered, No; it was the very truth, as she was to answer it before God.

I would now refer it to any impartial judge, whether we have shown too much severity; whether we have not rather leaned to the other extreme, and shown too much lenity to so stubborn an offender.

Even when I returned to London soon after, I declined, as much as possible, mentioning any of these things; having still a distant hope, that Almighty Love might at length bring him to true repentance.

Some who came up from Lincolnshire in the beginning of August, occasioned my writing the following letter:—

"REV. SIR, *London, August* 15, 1751.

"1. I TAKE the liberty to inform you, that a poor man, late of your parish, was with me some time since, as were two others a few days ago, who live in or near Wrangle. If what they affirmed was true, you was very nearly concerned in some late transactions there. The short was this: that a riotous mob, at several times, particularly on the 7th of July, and the 4th of this month, violently assaulted a company of quiet people, struck many of them, beat down others, and dragged some away, whom, after abusing them in various ways, they threw into drains, or

other deep waters, to the endangering of their lives. That, not content with this, they broke open a house, dragged a poor man out of bed, and drove him out of the house naked; and also greatly damaged the goods; at the same time threatening to give them all the same or worse usage, if they did not desist from that worship of God which they believed to be right and good.

"2. The poor sufferers, I am informed, applied for redress, to a neighbouring Justice of the Peace. But they could have none. So far from it, that the Justice himself told them, the treatment was good enough for them; and that if they went on, (in worshipping God according to their own conscience,) the mob should use them so again.

"3. I allow, some of those people might behave with passion or ill-manners. But if they did, was there any proportion at all between the fault and the punishment? Or, whatever punishment was due, does the law direct that a riotous mob should be the inflicters of it?

"4. I allow also, that this gentleman supposed the doctrines of the Methodists (so called) to be extremely bad. But is he assured of this? Has he read their writings? If not, why does he pass sentence before he hears the evidence? If he has, and thinks them wrong, yet is this a method of confuting to be used in a Christian,—a Protestant country? Particularly in England, where every man may think for himself, as he must give an account for himself to God?

"5. The sum of our doctrine, with regard to inward religion, (so far as I understand it,) is comprised in two points: the loving God with all our hearts, and the loving our neighbour as ourselves. And with regard to outward religion, in two more: the doing all to the glory of God; and the doing to all what we would desire in like circumstances should be done to us. I believe no one will easily confute this by Scripture and sound reason; or prove that we preach or hold any other doctrine as necessary to salvation.

"6. I thought it my duty, Sir, though a stranger to you, to say thus much, and to request two things of you: 1. That the damage these poor people have sustained may be repaired; and, next, that they may, for the time to come, be allowed to enjoy the privilege of Englishmen,—to serve God according to the dictates of their own conscience. On these conditions they are heartily willing to forget all that is past.

"Wishing you all happiness, spiritual and temporal, I remain, Reverend Sir,

"Your affectionate brother and servant."

Mr. B—— was not so wise as to take my advice. So the sufferers applied to the Court of King's Bench; and after it had cost him a large sum, he was glad to let them worship God in their own way.

Sat. 17.—Calling on a gentleman in the city, whom I had not seen for some time, I was surprised to find him thin and pale, and with all the marks of an approaching consumption. I asked whether he did not think a journey would do him more good than a heap of medicines; and whether he would set out with my wife and me for Cornwall, on Monday: to which he willingly assented.

On *Monday* evening I preached at Reading. Mr. B—— overtook us on *Tuesday* morning, with whom we had an agreeable ride to Newbury, and thence to Andover. Leaving him there, I rode on, through heavy rain, to Salisbury; and preached in the evening to an attentive congregation.

Wed. 21.—We joined companies again, till Mr. B—— went to Shaftesbury. I overtook him there the next morning, and we rode on together to Yeovil. Here I struck off, to visit the societies in Devonshire, and Mr. B—— went straight forward to the Land's-end, whence he returned in perfect health.

I now found more and more proofs that the poor wretch whom we had lately disowned was continually labouring to poison our other Preachers. And with some of them he did not lose his labour; the deep prejudices they then received having utterly drank up their blood and spirits; so that we were obliged, sooner or later, to part with them also.

We reached Beercrocombe in the evening, and Collumpton the next day, *Friday*, 23. I preached in the little meadow at the end of New-street, and observed one circumstance which I had not seen elsewhere. The people did not come close to me, but stood in an half-moon, some yards off, leaving a considerable space in the midst. The very children behaved with remarkable seriousness. I saw but one, a girl of three or four years old, who ran about as in play, till another, not much bigger, reproved her, and constrained her to stand still. Here I rested the next day.

Sun. 25.—I heard at church, by way of sermon, part of "Papists and Methodists compared." But it did not lessen the congregation at one: on whom I enforced, (what they were somewhat more concerned in,) "What shall it profit a man" to "gain the whole world, and lose his own soul?"

I then rode over to Tiverton, and preached in the market-house, filled with attentive hearers. So it was on *Monday* likewise.

Tues. 27.—We rode to Uffculm, about eight miles from Tiverton, and preached in the market-place to a larger congregation than one would think the town could have afforded.

Wednesday, 28. It being the time of their yearly meeting at the school, abundance of gentlemen came to town. Yet I preached in the market-house undisturbed: and afterwards met the society in peace.

Thur. 29.—There was a sermon preached at the old church, before the Trustees of the school. At half an hour past twelve the morning service began: but such insufferable noise and confusion I never saw before in a place of worship; no, not even in a Jewish synagogue. The Clergy set the example; laughing and talking during great part both of the prayers and sermon.

A young gentlewoman, who was with us where we dined, hastened away to prepare for the ball. But before she was half-dressed, she was struck, and came down in a flood of tears. Nevertheless, she broke through, and in a few hours danced away all her convictions.

Toward the close of the sermon in the evening, a rabble of gentlemen's servants gathered together, and endeavoured to make a disturbance: but it was mere lost labour.

Fri. 30.—I inquired into the particulars of the last fire here. It began on June 4, about six in the evening. Four engines were brought immediately; and water in abundance ran through the middle of the street: notwithstanding, it seized four houses instantly, spread across the street, and ran on both sides, right against the wind, till it had burnt all the engines, and made all help impossible When most of the people had given up all hopes, it stopped all on a sudden: on one side of the street, by blowing up the market-house; on the other, none could tell how: having first left about three hundred families without a place where to lay their heads.

I preached at six, on those words in the morning lesson, "We desire to hear of thee what thou thinkest: for, as concerning this sect, we know everywhere it is spoken against." A drunken man made a little noise; but a Clergyman present desired the Town-Clerk to stop him; which he did immediately. Then the mob of footmen began, having procured an horn, and greatly increased their numbers. But a party of the townsmen undertook them, and scoured the streets of them in a few minutes. To revenge themselves, they laid hold on a poor chimney-sweeper they met, though no Maccabee, (as the common people call us here,) carried him away in triumph, and (we heard) half-murdered him, before he got out of their hands.

Sat. 31.—We rode to Launceston. The mob gathered immediately, and attended us to the room. They made much noise while I was preaching, and threw all kind of things at the people as they came out; but no one was hurt.

Sun. SEPTEMBER 1.—At the desire of many I went at eight into the main street. A large congregation of serious people quickly gathered together. Soon after a mob of boys and gentlemen gathered on the other side of the street: they grew more and more noisy; till, finding I could not be heard there, I went to the room and quietly finished my discourse.

I preached again as soon as we came out of church, and then hasted to Tresmere. Mr. T—— not being come, I read Prayers myself, and found an uncommon blessing therein: I preached on Luke x. 23, 24: "Blessed are the eyes which see the things that ye see," &c.: and great was our rejoicing in the Lord. We were filled with consolation. We sang praises lustily, and with a good courage; till, (in a manner I never remember before,)

> "A solemn reverence check'd our songs,
> And praise sat silent on our tongues."

We were well buffeted both with wind and rain, in riding from thence to J—— T——'s, where the congregation was waiting for me. And we had another season of solemn joy in the Lord.

Mon. 2.—We rode to Camelford. In the way I read Mr. Glanvill's "Relations of Witchcraft." I wish the facts had had a more judicious relater; one who would not have given a fair pretence for denying the whole, by his awkward manner of accounting for some of the circumstances.

Wed. 4.—We called in the afternoon on Mr. H——, in Camborne parish.

Sat. 7.—I rode in a stormy afternoon to St. Just. But the rain would not let me preach abroad, either that evening, or on *Sunday* morning. About noon I made shift to stand on the lee-side of an house in Morva, and preach Christ to a listening multitude. I began at Newlyn about five. About the middle of the sermon there was a vehement shower of rain and hail: but the bulk of the congregation stood quite still, every man in his place.

On *Monday* and *Tuesday* I preached in Ludgvan, Sithney, Crowan, and Illogan. *Wednesday*, 11. At noon I preached in Redruth; and in the evening in Gwennap. It blew hard, and rained almost without ceasing: but the congregation stood as if it had been a fair summer's evening.

Thur. 12.—We rode to Penryn. Here I light upon the works of that odd writer, William Dell. From his whole manner, one may learn, that he was not very patient of reproof or contradiction: so that it is no wonder there is generally so much error mixed with the great truths which he delivers.

Fri. 13.—I preached at St. Mewan; *Saturday*, 14, at St. Lawrence, near Bodmin; a little, ugly, dirty village, eminent for nothing but an hospital for lepers, founded and endowed by Queen Anne. But I found God was there, even before I opened my mouth, to a small, loving congregation; one of whom had been sensible of his acceptance with God for above six-and-fifty years.

I preached at St. Clear in the afternoon, about two miles from Liskeard; and the next morning a mile nearer the town. Hence I went on to Plymouth-dock: where I preached in the evening, to a large congregation; and on *Monday* evening to a much larger, with great plainness of speech.

Tues. 17.—Being greatly importuned to spend a few more days in Cornwall, I rode back to Launceston. After preaching there about noon; in the evening at St. Gennis; and the next morning at Cubert; we went on, and reached St Ives in the afternoon, on *Thursday*, 19.

Fri. 20.—I read, with great prejudice in their favour, some of Mr. Erskine's sermons: particularly those which I had heard much commended, entitled, "Law-Death, Gospel-Life." But how was I disappointed! I not only found many things odd and unscriptural, but some that were dangerously false; and the leaven of Antinomianism spread from end to end.

On *Saturday* and *Sunday* I preached at St. Just, Morva, and Zennor. *Monday*, 23. We had a general meeting of the Stewards, and a solemn watch-night. After the service was over, I rode to Camborne; and in the evening, *Tuesday*, 24, reached St. Clear. The house would not contain one half of the people; so I stood in the porch, that all, both within and without, might hear. Many from Liskeard were present; and a solemn awe was upon the whole assembly.

Wed. 25.—After preaching about noon at Plymouth-dock, we went on to Mr. V——'s at C——. The next evening we reached Tiverton, where a large number of serious people were waiting for me. The sons of Belial were likewise gathered in great numbers, with a drummer at their head. When I began speaking, they began drumming and shouting: notwithstanding which, I went through

my sermon, to the no small mortification of Satan's servants, and the joy of the servants of God.

I would have walked home without delay; but our brethren constrained me to step into an house. One of the merchants of the town quickly followed me, with a Constable, and one or two servants, who took me between them, carried me through all the mob, and brought me safe to my own lodgings.

Fri. 27.—In the evening I preached at Beercrocombe; and *Saturday*, 28, came to Bristol.

Sun. 29.—I had much comfort among the children in Kingswood, finding several of them that really feared God.

Tues. October 1.—This week I had an opportunity of speaking to most of the members of the society in Bristol, who are now as calm and well-united together, as if James Wh—— had never been.

Wed. 16.—We had a solemn watch-night at Kingswood. John How, one of our nearest neighbours, a strong, healthy man, went home soon after twelve; said, "My feet are cold;" and spoke no more. He lay quietly down, and, without any struggle, was dead before one.

Thur. 17.—I preached at Bath, and the next day at Salisbury.

Sat. 19.—We rode leisurely on to Basingstoke; and came, about two hours after sunset, to Bramsel.

Sun. 20.—Farmer N——, who had begged me to come that way, upon the Minister's offering me the use of his church, informing me that his mind was changed, I rode over to Reading, preached at one and at five; and on *Monday*, 21, rode forward to London.

Wed. 30.—After preaching at West-street chapel in the evening, I walked to Lambeth, to see Miss Sm——, who had for several days expressed an earnest desire to see either my brother or me. When I came, her sister told me, her senses were gone, and that she had not spoke for several hours. But she spoke as soon as I took her by the hand, and declared an hope full of immortality. I prayed with her, and praised God on her behalf. An hour or two after her spirit returned to God.

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL.

FROM NOVEMBER 2, 1751, TO OCTOBER 28, 1754.

NUMBER IX.

JOURNAL

FROM NOVEMBER 2, 1751, TO OCTOBER 28, 1754.

Saturday, NOVEMBER 2, 1751.—Mr. Arvin, according to my desire, informed Mr. M——, that I was willing to give him twenty pounds a year, for assisting me once a week. He refused it with the utmost indignation, and from that time spoke all manner of evil.

Mon. 11.—I rode to Rochester, and the next day to Canterbury, where I preached, morning and evening, in what was lately the French church. We had not any disturbance from first to last, the Court of King's Bench having broke the spirits of the rioters.

Sat. 16.—I set out early in a clear, calm morning, and in the afternoon came to London.

Tues. 19.—I began writing a letter to the Comparer of the Papists and Methodists. Heavy work, such as I should never choose; but sometimes it must be done. Well might the ancient say, "God made practical divinity necessary, the devil controversial." But it is necessary: we must "resist the devil," or he will not "flee from us."

Sat. DECEMBER 23.—Being informed that Mr. K——, for some years zealously attached to the Brethren, had now burst his chain, I had a desire to hear, from his own mouth, how he was delivered. So a day or two after I talked with him at large, and wrote down the substance of his account, that I might make no mistake. After a few days I called upon him; I read over to him what I had written, and desired him to tell me if I had misunderstood him in any thing. And this account alone may be abundantly sufficient to pull off the mask from those cruel and deceitful men. I do not speak this of all; but of them with whom he had to do:—

"1. I was," said he, "one of the first members of the society at the Foundery; and continued there till William Oxlee, about the latter end of the year 1740, persuaded me to join the Brethren. It was not long before I was admitted to most of their Conferences; and my love for them increased

more and more, till, in the year 1741, I went over to Herndyke.

"2. Here I saw several things I did not approve, particularly the arbitrary power with which the heads of the Church governed, and the vast respect they showed to the rich, while the poor were little regarded; but I forgot all this when I returned to England, and gave myself up to their disposal.

"3. I was soon after employed to collect money for repairing the chapel in Fetter-lane. The manner of the Brethren was, to write to each of those who were accustomed to hear the preaching, and desire them, if they found their hearts free, to send five or ten guineas. As many of these were not at all awakened, I thought this was quite wrong. So I told Mr. M——; but he answered me short, 'That does not concern you.'

"4. I saw several other things which I could not approve; and I spoke of them, but without effect. Some months after, Mr. Sp—— told me, 'My brother, we are going to settle an economy of children at Lamb's Inn; and it is the Saviour's will, that you should go there, and be the Physician of the house.' I thought it strange, for I did not understand physic: however, I did not dare to reason; so I went.

"5. The management here gave me a great shock. Without any regard to the rules laid down, R—— U—— and his wife, the Directors of the economy, behaved in the most haughty and tyrannical manner. Those who were set over the children had no gifts for the work, and some of them little care for their own souls. Several of the children were whipped without cause, and sometimes out of measure; by which ill management, one of mine was utterly ruined, and has had no fear of God ever since. As for me, I might give advice if I would; but none regarded it: and when I rose one night and covered the children, who had thrown the clothes off in their sleep, Mr. U—— sharply reproved me before the whole family; telling me, I had done what I had no business to do; adding, that I was the most useless person in the whole house. I desired, that if so, I might return to London. With much difficulty they consented; and I made all haste back to my own house.

"6. But I grew more and more uneasy at their management; which the Brethren perceiving, sent me to Yorkshire. When I had been there a few days, one of them told me, I was to go to Great-Horton in the morning; it being made out to the Brethren, that I was to preach there. I was amazed, having never had one thought of preaching. Yet

I did not dare to refuse; and from that time they employed me to preach, and to visit all the souls through that circuit.

"7. At Holbeck we had an economy of young men. When I visited them, and examined them strictly, they declared to me so much of their Onanism, wh——ms, and other abominations, that I was utterly astonished. I was constrained to rebuke them sharply; for which, in a few days, I received a severe letter from Mr. Sp——, telling me I was destroying God's dear children, instead of building them up; and that therefore I was neither to preach nor labour any more in Yorkshire

"8. In a little while I was sent for to London, to accompany Mrs. St—— into Germany; but the letter being delayed, although I rode post, she was gone before I came. Some time after, I was appointed a member of the Committee of Six, to whom an account was to be transmitted by all the Labourers, of all the steps which they took, either at home or abroad.

" One of our fundamental rules was, not to run in debt above thirty pounds; therefore, when Mr. Sp—— brought in a bill of more than three hundred, I was exceedingly startled, and moved that the particulars of it might be given in, and that all our accounts might be clearly and fairly stated. Wencel Neuser being present, (though not one of our members,) took me up for this very severely, telling me, they were servants of the Saviour, and would give no account to men.

"9. I was more and more uneasy at their way of proceeding, till one day, Mr. Sl—— came to me, and asked me, if I was willing to go to Bedford, for six or eight days. I told him I was; and in a day or two set out. But Mr. Br—— told me, 'Brother K——, you must not expect to do much good here; for there is the hidden curse among the souls, which I believe arises chiefly from the practice of procuring ab——, which is so common among the women.' Nevertheless I did find a great blessing during the two or three months that I laboured there; but I could not stay, having a strong impression on my mind that I was to labour in Jamaica.

"10. Upon my mentioning this to the brethren, they said I should go thither as soon as possible; but it would be proper for me to go to Pennsylvania first, and spend a little time at Bethlehem. I believed they knew best; so in the year 1744, I quitted my shop, left all my affairs unsettled, and sailed to Pennsylvania.

"11. I had full employ at Bethlehem, being appointed

General Preacher, and expected to bear a part in all the conferences. But it was not long before I was troubled more than ever, seeing so much craft and subtlety, and withal so much pride, stateliness, and tyranny, in those that governed the church. One instance, out of very many, was this:—W. Harding, who came over some time before me, and was a stated Preacher, had spoken to them freely and warmly, of several things which he thought reprovable. Upon this he was put out of all his offices, and all the brethren were forbid to speak to him. Being forsaken of all, he was more uneasy still; on which the brethren said he was mad. As such he was confined, and food was brought to him once or twice a day, by two or three young men, who likewise many times beat him very severely. At length he watched his opportunity, and made his escape; but they followed after, and took him, and a wooden house was built for him, not a quarter of a mile from the town, about ten foot square, and very dark. I was walking along near the place when they were bringing him thither. His cries and entreaties might have pierced an heart of stone. He begged that he might clean shoes, fetch them water, cleave wood, or whatever they pleased in the open air. But it availed not: he was shut up. About six weeks after, as they opened the door one day, in order to give him some meat, he rushed out, got by them, and made toward Philadelphia, with all the speed he could. Being close pursued, he ran to the river, (being an excellent swimmer,) leaped in, sunk, and rose no more.

"12. I was then at New-York, whence I returned to Bethlehem, in January, 1746. But I had no rest in my spirit, till, after three weeks, I removed to Philadelphia. Here two of the brethren and a widow woman lived in the brethren's house. I hired a room in it, and desired the widow, as I had not convenience myself, to boil me a little water in the morning for my tea. Meantime all the brethren in Philadelphia were charged not to converse with me. And not long after, the two brethren wrote Mr. Sp—— word, that I lived in adultery with the widow. When I was informed of this, I went straight to Bethlehem, and told Mr. Sp—— the whole affair; who immediately wrote back to them in Philadelphia, that I had confessed the charge.

"13. Being now thoroughly weary of mankind, I procured a little house, in a wood, at some miles distant from any town, and resolved to spend the remainder of my days by myself. Here I stayed about four years; till one afternoon Mr. Sp—— and the Count's son-in-law called upon

me. We talked together till two in the morning. They acknowledged many things that had been wrong, promised they should be amended without delay, and persuaded me to join with them once more. But nothing was amended; so that after a few months, I was constrained to leave them again. I followed my business in Philadelphia, till I had earned money for my passage, and a year ago returned to London."

Was there ever so melancholy an account? O what is human nature! How low are they fallen, who were once burning and shining lights, spreading blessings wherever they came! But what infatuation is it which makes this very man attend their preaching still, and his wife (though she believes most of what her husband says) to remain in close connexion with them!

Sun. MARCH 15, 1752.—While I was preaching at West-street in the afternoon, there was one of the most violent storms I ever remember. In the midst of the sermon great part of an house opposite to the chapel was blown down. We heard an huge noise, but knew not the cause; so much the more did God speak to our hearts: and great was the rejoicing of many in confidence of his protection. Between four and five I took horse, with my wife and daughter. The tiles were rattling from the houses on both sides; but they hurt not us. We reached Hayes about seven in the evening, and Oxford the next day.

Tues. 17.—The rain continued without intermission, till we came to Enstone. Soon after we set out from thence, it was succeeded by so vehement a wind, as on Broadway-hill often drove us clear out of the path, and was ready to carry away both horse and rider. But our strength was as our day; and before six in the evening we came unhurt to Evesham.

I preached in the evening at the Town-hall, where several of the Clergy and gentry were present. *Wednesday*, 18. I rode over with Mr. —— to his house, which I had not seen for upwards of twenty years. The place I found, but not the inhabitants: most of them were gone to their long home. I saw not one whom I knew, but Mr. ——'s aunt; who could not long forbear telling me how sorry she was that I should leave all my friends, to lead this vagabond life. Why, indeed it is not pleasing to flesh and blood; and I would not do it, if I did not believe there was another world. Our dispute did not continue long, and ended in much love. Mr. —— rode back with me to Evesham, attended the preaching both at seven, and at five in the

morning, and walked with me from the room after sermon; but it was some time before he could speak. He then broke out, "I am to take care of two thousand souls, and I never yet knew how to take care of my own!" I left him full of conviction and good resolutions. How many days will they continue?

Thur. 19.—I rode to Birmingham, and, from the behaviour of the people, both this and the following evening, found reason to hope that some of the seed which has been sown here will bear lasting fruit. *Saturday*, 21. I rode to Wednesbury, where Mr. ——, Vicar of ——, had appointed to meet me. I rejoiced to find so great a change. Since he has known the pardoning love of God, he has been swiftly going on from faith to faith, and growing not in knowledge only, but in love.

Sun. 22.—After preaching at five, I returned to Birmingham. Many were much afraid of my preaching in the street, expecting I know not what mischief to be done. Vain fear! I saw not one person behave amiss, while I declared, "There is joy in heaven over one sinner that repenteth."

At one I preached at Tipton-green, to a large congregation, though the wind was ready to cut us in two; and about five, to a much larger, at Wednesbury; where, in spite of all the wiles of Satan, and the cunning craftiness of men, the plain, genuine Gospel runs and is glorified.

Mon. 23.—I spent an agreeable hour with Mr. ——, Curate of W.; an honest, upright man, I verily believe, and willing to know the whole counsel of God. In the evening I preached to a small, serious congregation, at Billbrook. The storm of wind, snow, and hail was ready for us in the morning, almost as soon as we set out, and continued most part of the day. When we had heaths or commons to cross, it was not easy to sit an horse, especially as the wind was full in our teeth. However, we reached Poole (two miles from Nantwich) in the evening, and found a congregation gathered from many miles round; several of whom sat up all night, for fear of losing the morning sermon.

Wed. 25.—After preaching at five and at nine, I rode on to Alpraham, where a large congregation of serious, sensible people attended, both at one and at seven in the evening. *Thursday*, 26. We rode on, through wind and snow, and reached Manchester. At night I was grieved to hear in all places, from my coming into Cheshire till now, that John Bennet was still speaking all manner of evil; averring, wherever he came, that Mr. W. preached nothing but Popery

denying justification by faith, and making nothing of Christ. Lord, lay not this sin to his charge!

March 27.—(Being *Good Friday*.) I went to the old church, where Mr. Clayton read Prayers; I think the most distinctly, solemnly, and gracefully, of any man I have ever heard; and the behaviour of the whole congregation was serious and solemn in every part of the service. But I was surprised to see such a change in the greater part of them, as soon as ever the sacrament was over. They were then bowing, courtesying, and talking to each other, just as if they were going from a play.

On *Sunday*, *Monday*, and *Tuesday*, I spoke severally to each member of the society; and found reason, after the strictest search, to believe that there was not one disorderly walker therein.

Tues. 31.—T. M—— gave me a full account of J. B——'s renouncing all connexion with me; adding, "On the 30th of December last, after he had said many bitter things of you to the congregation at Bolton, he spread out his arms and cried, 'Popery! Popery! Popery! I have not been in connexion with him these three years, neither will I be any more.' And the same thing he said to all the Stewards, at the Quarterly Meeting on New-Year's Day."

Fri. April 3.—I rode to Bank-House, near Rochdale, where T. Mitchell gave me the following account:—

"On Sunday, August 7, last, I preached at Wrangle, at five in the morning, as usual. About six, two Constables came, and carried me to a public-house, where I was kept till near four in the afternoon. Then one of them said, he would go and ask the Minister, whether they might not let me go. Upon his return, they brought me out to a large mob, who carried me, and threw me into a standing water; and as often as I tried to come out, they pitched me in again. At last some of them said, I should come out, and kept the others off, till I got up the bank. I found myself very happy all the time; for I knew I was in the Lord's hand. I got back to the house where I lodged, and went to bed. But in less than an hour the mob came again, broke open the doors of the house and the chamber, and dragged me away with them. They carried me to a great pond, which was railed round, being ten or twelve foot deep. Then four men took me up by my legs and arms. I felt the flesh shrink a little at first; but it was soon over, and I did not care whether I lived or died; just as pleased the Lord. They swung me backward and forward two or three times, and then threw me as far as they could into the water. The first

took away my senses, so that I felt nothing more. But some that did not care to have me drowned, when I came above water, catching hold of my clothes with a long pole, pulled me out. I lay senseless for some time. When I came to myself, I saw many people about me: one of them helped me up, and bade me go with him. He brought me to a little house, and put me to bed; but I had not laid long, before the mob came again, pulled me out of bed, and drove me before them, almost naked, to the end of the parish, where they left me. I made shift to get on to a place three miles off, where I got to bed again, and slept in peace."

Sun. 5.—About one I preached at Birstal. Observing that several sat on the side of the opposite hill, I afterward desired one to measure the ground; and we found it was seven score yards from the place where I stood. Yet the people there heard perfectly well. I did not think any human voice could have reached so far.

Between four and five I preached in our new house, at Leeds. But it was so full, consequently so hot, and my voice was so damped by the breath of the people, that I suppose many could not hear.

Wed. 8.—We rode to Heptonstal, a little town on the round top of a very high mountain, with a steep descent on every side. I preached in a vacant place, on the brow of the hill. A Captain who came from the Minister's house, laboured much to divert the attention of the people; but none regarded him at all. When we went away, he followed us down the hill. One took him by the hand, and spoke a few words; on which he shook like a leaf, and said, he hoped this would be an happy day for him, and that he should think more than he had done in time past.

Fri. 10.—I preached at Dewsbury, where the case of the Vicar and his Curate will not soon be forgotten. After a conversation I had with the Vicar, above three years ago, he was deeply serious, till he conversed again with rich and honourable men, who soon cured him of that distraction. Yet in a while he relapsed, and was more serious than ever, till he was taken ill. The Physician made light of his illness, and said, he would do well enough, if they did but keep those Methodists from him. They did so: however, in a few days he died, and, according to his own express order, was carried to the grave, at seven in the morning, by eight poor men, (whom he had named,) and buried on the north side of the church. The Curate who buried him, sickening the same week, insisted that the Methodists should not be kept from him. About ten days after, he died; and,

according to his desire, was, about the same hour, carried also by eight poor men, and laid in a grave close to that of Mr. Robson.

Sat. 11.—I preached at R——, once a place of furious riot and persecution; but quiet and calm, since the bitter Rector is gone to give an account of himself to God.

Sun. 12.—I came to Wakefield, as the bells were ringing in, and went directly to Mr. W——, in the vestry. The behaviour of the congregation surprised me. I saw none light, none careless or unaffected, while I enforced, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Hath not God the hearts of all men in his hand? Who would have expected to see me preaching in Wakefield church, to so attentive a congregation, a few years ago, when all the people were as roaring lions; and the honest man did not dare to let me preach in his yard, lest the mob should pull down his houses?

Mon. 13.—In the evening I preached at Sheffield, in the shell of the new house. All is peace here now, since the trial at York, at which the Magistrates were sentenced to rebuild the house which the mob had pulled down. Surely the Magistrate has been the minister of God to us for good!

Tues. 14.—I went to B——, whence the Vicar, Mr. Drake, had sent a messenger on purpose to desire he might see me. I found him in deep distress for the loss of his wife, mixed with strong desires after God. Hearing I was going to preach at Rotherham, he offered to go with me. He seemed to stagger at nothing; though as yet his understanding is not opened. O that he may not rest till it is!

Wed. 15.—I rode on toward Epworth. But I was nigh shipwrecked in sight of the port. Attempting to ride over the common the nearest way, my mare was quickly imbogged. But being lively and strong, she made a shift to get out, and I was glad to go round by Torne-bank.

Thur. 16.—I walked over to Burnham. I had no thought of preaching there, doubting if my strength would allow of preaching always thrice a day, as I had done most days since I came from Evesham. But finding an house full of people, I could not refrain. Still the more I use my strength, the more I have. I am often much tired the first time I preach in a day; a little the second time; but after the third or fourth, I rarely feel either weakness or weariness.

Fri. 17.—I called on the gentleman who told me he was "sinner enough," when I preached first at Epworth on my father's tomb; and was agreeably surprised, to find him strong in faith, though exceeding weak in body. For some

years, he told me, he had been rejoicing in God, without either doubt or fear; and was now waiting for the welcome hour, when he should "depart and be with Christ."

Sat. 18.—I preached at Belton, and felt an uncommon degree of the presence of God among a handful of poor, despised people. O how precious is the least of these in His sight, who bought them with his own blood!

Sun. 19.—At eight I preached at Clayworth, where, a year ago, the mob carried all before them. But an honest Justice quelled them at once; so that they are now glad to be quiet, and mind their own business.

At one I preached at Misterton, to a deeply attentive congregation assembled from all parts; and between four and five at Epworth-cross. The congregation here was somewhat lessened by a burial at Belton, that of poor Mr. R——d P——ll; emphatically poor, though, while he lived, he possessed (not enjoyed) at least a thousand pounds a year.

Mon. 20.—I rode by Hainton to Coningsby. The next day I preached at Wrangle, where we expected some disturbance, but found none. The light punishment inflicted on the late rioters (though their expense was not great, as they submitted before the trial) has secured peace ever since. Such a mercy it is, to execute the penalty of the law on those who will not regard its precepts! So many inconveniences to the innocent does it prevent, and so much sin in the guilty.

Wed. 22.—I rode to Grimsby. The crowd was so great in the evening, that the room was like an oven. The next night I preached at the end of the town, whither almost all the people, rich and poor, followed me; and I had a fair opportunity of closely applying that weighty question, "Lord, are there few that be saved?"

Fri. 24.—We rode by a fine seat; the owner of which (not much above fourscore years old) says he desires only to live thirty years longer; ten to hunt, ten to get money, (having at present but twenty thousand pounds a year,) and ten years to repent. O that God may not say unto him, "Thou fool, this night shall thy soul be required of thee!"

When I landed at the quay in Hull, it was covered with people, inquiring, "Which is he? Which is he?" But they only stared and laughed; and we walked unmolested to Mr. A——'s house.

I was quite surprised at the miserable condition of the fortifications; far more ruinous and decayed than those at Newcastle, even before the rebellion. It is well there is no enemy near.

I went to Prayers at three in the old church,—a grand and venerable structure. Between five and six the coach called, and took me to Mighton-car, about half a mile from the town. An huge multitude, rich and poor, horse and foot, with several coaches, were soon gathered together; to whom I cried with a loud voice and a composed spirit, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Some thousands of the people seriously attended; but many behaved as if possessed by Moloch. Clods and stones flew about on every side; but they neither touched nor disturbed me. When I had finished my discourse, I went to take coach; but the coachman had driven clear away. We were at a loss, till a gentlewoman invited my wife and me to come into her coach. She brought some inconveniences on herself thereby; not only as there were nine of us in the coach, three on each side, and three in the middle; but also as the mob closely attended us, throwing in at the windows (which we did not think it prudent to shut) whatever came next to hand. But a large gentlewoman who sat in my lap, screened me, so that nothing came near me.

The mob, who were increased to several thousands, when I stepped out of the coach into Mr. A——'s house, perceiving I was escaped out of their hands, revenged themselves on the windows with many showers of stones, which they poured in, even into the rooms four stories high. Mr. A—— walked through them to the Mayor's house, who gave him fair words, but no assistance; probably not knowing that himself (the Mayor) might be compelled to make good all the damage which should be done. He then went in quest of Constables, and brought two with him about nine o'clock. With their help he so thoroughly dispersed the mob, that no two of them were left together. But they rallied about twelve, and gave one charge more, with oaths, and curses, and bricks, and stones. After this, all was calm, and I slept sound till near four in the morning.

About five, *Saturday*, 25, we took horse, and made to Pocklington. I was sorry, when I found it was the fair-day, that notice had been given of my preaching; especially when I heard there was no society, and scarce any one awakened, in the town. The unusual bitterness of several who met us in the street, made the prospect still more unpromising. However, I went to see the room provided for preaching, but found it was not above five yards square. I then looked at a yard which was proposed; but one circumstance of this I did not like. It was plentifully furnished with stones;

artillery ready at hand for the devil's drunken companions. Just then it began to rain; upon which a gentleman offered a large commodious barn. Thither I went without delay, and began preaching to a few, who increased continually. I have known no such time since we left London. Their tears fell as the rain. None opposed or mocked: so that these made full amends for the behaviour of those at Hull.

The man and his wife at whose house we dined, had been bitterly persecuted both by his and her mother. These were some of the first whose hearts were touched. Immediately after preaching they came up into the room where we were, and confessed, with many tears, how eagerly they had opposed the truth of God, and troubled their children for adhering to it. How wise are all the ways of God! Had it not been fair-day, these had not been here.

Yet some of our company had dreadful forebodings of what was to be at York. A worthy Justice of the Peace (doubtless to quiet the mob there) had just caused to be cried about the streets, stuck up in public places, and even thrown into many houses, part of the "Comparison between the Papists and Methodists." Perhaps this might be the occasion of some bitter curses which were given us almost as soon as we entered the gates. But the vain words of those Rabshakehs returned into their own bosoms. I began preaching at six. The chapel was filled with hearers, and with the presence of God. The opposers opened not their mouths. The mourners blessed God for the consolation.

Sun. 26.—At seven God was with us as before, and his word brake the rocks in pieces. We left York about nine, as quietly as we came, and rode to Acomb.

Mon. 27.—We reached Osmotherley. After preaching in the evening, I was desired to visit a person who had been an eminent scoffer at all religion; but was now, they said, "in a strange way." I found her in a strange way indeed; either raving mad, or possessed of the devil. The woman herself affirmed that the devil had appeared to her the day before; and, after talking some time, leaped upon, and grievously tormented her ever since. We prayed with her. Her agonies ceased. She fell asleep, and awaked in the morning calm and easy.

Tues. 28.—About noon we reached Stokesley, where I found none had ever yet preached abroad. Samuel Larwood had attempted it, but in vain: and so had Mr. Roberts, some time after; but a Clergyman came at the head of a large mob, and obliged him to desist. About one, the person in whose house we were came in trembling, and told

us what threatenings were breathed out. I answered, "Then there is no time to lose;" and went out immediately. I suppose the mob expected to hear us sing; but they were disappointed; for I began preaching without delay. By this means, missing their signal, they came, not in a body, but two or three at a time; and as fast as they came their minds were changed; so that all were quiet, from the beginning to the end.

It rained all the way we rode to Stockton; but was fair all the time I stood in the main street, and explained to a listening multitude, the joy that is in heaven "over one sinner that repenteth."

Wed. 29.—I preached at Durham to a quiet, stupid congregation; and the next day went on to Newcastle.

On *Friday* and *Saturday* we enjoyed a little respite from labour, and were refreshed both in soul and body.

Sun. MAY 3.—We had the best dressed congregation that ever I saw in this place. I spoke very plain; yet all were patient, and looked as if they understood what was said.

Sat. 9.—I rode to Sunderland, where I found one of the liveliest societies in the north of England. This is the effect of their being so much "under the law," as to scruple, one and all, the buying even milk on a Sunday. The house hardly contained the people at five the next morning. At eight and at twelve I preached in the street, none opposing or interrupting. About four I began at Newcastle, near the Keelmen's Hospital. It was just as I expected. Many who had turned back from the holy commandment once delivered to them, flocked together, and seemed convinced that God was still ready to return, and leave a blessing behind him.

Mon. 11.—After preaching at Morpeth in my way, though with little present effect, I rode on to Alnwick, and preached at the Cross, to a far more numerous and more serious congregation.

Wed. 13.—I rode to Berwick; and, after preaching, desired all who had been of the society to meet me. I spoke to seventeen, who were thoroughly willing to unite again; and (what was remarkable) all of them still retained a sense of the pardoning love of God; although they were convinced they had suffered great loss by a famine of the word.

Thur. 14.—At five the soldiers made a considerable part of the congregation. At noon they came again in troops. One of them, T—— W——, came last year from the Highlands, and went through Westmoreland to beat up for recruits. He had been earnestly warned, before he left Scotland, on

no account to go near the Methodists. But in Kendal he lighted on two or three; from which time they were not one day asunder. It was not long before God clearly assured him of his pardoning love. A fortnight after, he was ordered to follow the regiment to Berwick; where he is continually exhorting his comrades to be "good soldiers of Jesus Christ:" and many already have listed under his banner.

Fri. 15.—In the afternoon I preached at Alemouth. How plain an evidence have we here, that even our outward work, even the societies, are not of man's building! With all our labour and skill, we cannot, in nine years' time, form a society in this place; even though there is none that opposes, poor or rich; nay, though the two richest men in the town, and the only gentlemen there, have done all which was in their power to further it.

Sat. 16.—I rode on to the poor colliers at Placey. When we came hither first, John Lane, then nine or ten years old, was one of the first who found peace with God. From that hour he continued to walk day and night in the light of his countenance. I saw him last year, longing to be with Christ. But he was detained here a little longer, that he might witness "a good confession" in death, as well as in life. He praised God as long as he had breath, and was buried a day or two before I came.

May 17.—(Being *Whit-Sunday.*) I preached in the morning at Gateshead, to an huge congregation, on our Lord's words, "If any man thirst, let him come unto me and drink." About five I began near the Keelmen's Hospital; many thousands standing round, or sitting on the grass. The wind was high just before; but scarce a breath was felt, all the time we were assembled before God. I praise God for this also. Is it enthusiasm to see God in every benefit which we receive?

Mon. 18.—I preached at Newlands, and endeavoured to remove the offences which had crept in among the simple people. In the evening I preached at Sheep-hill. It rained all the time; but that little disturbed either the congregation or me.

Tues. 19.—I preached at Wickham, before Mrs. Armstrong's door. I was a little surprised at the account she gave of God's late dealings with her. When her ancient husband, with whom she had lived from her youth, was, on account of a debt contracted by his son, hurried away, and thrown into Durham gaol,—which soon put an end to his life; when she was likely to lose all she had, and to be turned out of doors at fourscore years of age; still the

oracles of God, which she had loved from a child, were her delight and her counsellors. But one day, when she put on her spectacles to read, she could not see a word. She was startled at first; but soon said, "It is the Lord; let him do what seemeth him good." She laid her spectacles down, and casting her eye on the corner of the Bible, thought she could discern some letters. Taking up the book, she read as well as her daughter could; and, from that hour, she could not only read without spectacles; but sew, or thread the finest needle, with the same ease as when she was thirty years of age.

Wed. 20.—I preached at Biddick to a multitude of colliers, though it rained hard all the time. They seemed all, even some who had long drawn back, to be melted down as wax before the fire. So strong and general an influence on a congregation I do not remember to have seen for some years.

Sun. 24.—The congregation at the Keelmen's Hospital was far too large for my voice to command. I doubt not more than two-thirds could hear; but all were still, till I commended them to the grace of God.

Mon. 25.—We rode to Durham, and thence, through very rough roads, and as rough weather, to Barnard-castle. I was exceeding faint when we came in: however, the time being come, I went into the street, and would have preached; but the mob was so numerous and so loud, that it was not possible for many to hear. Nevertheless, I spoke on, and those who were near listened with huge attention. To prevent this, some of the rabble fetched the engine, and threw a good deal of water on the congregation; but not a drop fell on me. After about three quarters of an hour, I returned into the house.

Tues. 26.—At five the preaching-house would not contain one half of the congregation. Many stood at the door and windows; far more than could hear. When I come again, perhaps they will hear while they may.

We rode hence to Weardale. I had been out of order all night, and found myself now much weaker. However, I trusted in the Strong for strength, and began preaching to a numerous congregation: and I did not want strength, till I had finished my discourse; nor did the people want a blessing.

In the evening we came to Allandale, and found the poor society well nigh shattered in pieces. Slackness and offence had eaten them up. When I came into the room, I was just like one of them; having neither life nor strength, and being scarce able either to speak or to stand. But

immediately we had a token for good. In a moment I was well. My voice and strength were entirely restored; and I cried aloud, "How shall I give thee up, Ephraim?" The mountains again flowed down at His presence, and the rocks were once more broken in pieces.

Wed. 27.—I preached at Clifton, near Penrith, to a civil people, who looked just as if I had been talking Greek. The next day we went on to Lorton; a little village, lying in a green, fruitful valley, surrounded by high mountains, the sides of which are covered with grass and woods, and the bottom watered by two small rivers. Here I found myself much out of order again. However, at six I preached to a very large and serious congregation. The Ministers of Lorton, and of the next parish, were among them, that they might hear and judge for themselves.

Fri. 29.—I preached at noon to a very different congregation, in the Castle-yard at Cockermouth. However, they behaved with decency; none interrupting or making any noise.

About five we reached Whitehaven. After a little rest, I went to the room; but it was rather to be seen than heard. However, I spoke as I could for about half an hour, and then immediately went to bed. But I could not sleep, having a violent flux, with a fever, and continual pain in my stomach. Yet at twelve I fell into a doze, and from that time began to recover.

On *Sunday*, in the afternoon, I ventured to church; and in the evening preached as I was able.

Mon. JUNE 1.—I examined the society, and praised God on their behalf.

Tues. 2.—I rode to Seaton, a town of colliers, ten measured miles from Whitehaven. The poor people had prepared a kind of pulpit for me, covered at the top and on both sides, and had placed a cushion to kneel upon of the greenest turf in the country. But my voice was still so low, that I fear not half of those who were present could hear.

Wed. 3.—I was able to preach again in the morning. One of our friends, who was Master of a ship, purposing to set sail on *Thursday*, 4, for Dublin, I knew not but it would be well to go over with him, supposing the wind should turn fair. It did turn fair that very morning; but being suddenly called on board, he sailed without us. In about six hours the wind turned foul. So I suppose he came back the next morning.

In the afternoon we rode to Mr. Blencowe's, about fifteen miles from Whitehaven. We took a walk in the evening

to a little town called Drig, about a mile from his house, where I preached to a small company of plain, serious people. But I fear they understood very little of what they heard.

Fri. 5.—I went on with Mr. Milner, to Ulverstone. Here a very convenient place for preaching was offered. But few people had any desire to hear. So I went quietly back to my inn.

Sat. 6.—We reached Chipping, and were immediately informed, that several there were consulting together, how to hinder me from preaching. Mr. Milner, hearing they were met at the next house, went thither, and brought them all with him, who were the Churchwardens and three or four persons more. I spent about a quarter of an hour with them, in calm and friendly debate; and they went away much cooler than they came.

Sun. 7.—Understanding some designed to go out of church when I went into the pulpit, I thought it would be better for them to go out sooner; and to read Prayers as well as preach. Such a congregation was present as I believe was never seen there before; and a solemn awe seemed to rest on the whole congregation, from the beginning of the service to the end.

I preached in the afternoon on the conclusion of the second lesson, "God was in Christ, reconciling the world unto himself." The people were all attention. Surely there is no counsel or strength against the Lord.

Mon. 8.—We rode to Rough-lee; and found a large, serious, and quiet congregation. There have been no tumults since Mr. White was removed. He was for some years a Popish Priest. Then he called himself a Protestant, and had the living of Colne. It was his manner first to hire, and then to head the mob, when they and he were tolerably drunk. But he drank himself first into a gaol, and then into his grave.

In the evening I preached at Heptonstall. An Attorney, who happened to be in the town, endeavoured to interrupt; relating some low, threadbare stories, with a very audible voice. But some of the people cut him short in the midst by carrying him quietly away.

Tues. 9.—I preached at six to abundance of people near Ewood; and with an uncommon blessing. Hence we rode to Todmorden. The Minister was slowly recovering from a violent fit of a palsy, with which he was struck immediately after he had been preaching a virulent sermon against the Methodists.

I preached on the side of a mountain, to a large and earnest congregation, and then went on to Mellar-barn. I preached at six in the town; and I suppose all the inhabitants, young and old, were present. Nor have I often seen so large a congregation so universally and deeply affected.

My lodging was not such as I should have chosen; but what Providence chooses is always good. My bed was considerably under ground, the room serving both for a bed-chamber and a cellar. The closeness was more troublesome at first than the coolness: but I let in a little fresh air, by breaking a pane of paper (put by way of glass) in the window; and then slept sound till the morning.

Fri. 12.—I rode to Bolton. So hot a day as this, I do not remember to have felt in England. The congregation seemed to forget the heat, though the room was like an oven. For it was a comfortable hour; God refreshing many souls with the multitude of peace.

Sat. 13.—The house was fuller this evening than the last, while I enforced that gracious invitation, "Come unto me, all ye that are weary and heavy-laden."

Sun. 14.—After preaching in the evening, I took occasion to tell the whole congregation, that there had been a mistake concerning the house, which J. B. imagined I had contrived to make my own property: but Mr. Grimshaw had now cleared it up; having assured Mr. B., 1. That I knew nothing of the deed relating to the house, till after it was made. 2. That I had no property in it still; only a clause was inserted, whereby Mr. G., my brother, and I, were empowered to appoint the Preachers therein.

Mon. 15.—I had many little trials in this journey, of a kind I had not known before. I had borrowed a young, strong mare, when I set out from Manchester. But she fell lame before I got to Grimsby. I procured another, but was dismounted again between Newcastle and Berwick. At my return to Manchester, I took my own: but she had lamed herself in the pasture. I thought, nevertheless, to ride her four or five miles to-day; but she was gone out of the ground, and we could hear nothing of her. However, I comforted myself, that I had another at Manchester, which I had lately bought. But when I came thither, I found one had borrowed her too, and rode her away to Chester.

About noon I preached near Shackerley, at an old man's house, who was groaning for redemption. We walked together a little way, after preaching, and almost as soon as we parted, the power of God fell upon him, so that he hardly knew whether he was on earth or in heaven. From that

hour he has been continually filled with peace and joy in believing.

At my return to Bolton, I wrote down a particular account of one that lately adorned the Gospel. It was as follows:—

In April, 1746, CATHERINE WHITAKER went to Halifax, to hear John Nelson. She was before convinced of the truth by reading, and from that time grew more and more serious. The next year John H—— called at our house. As he was going, he turned back, took her by the hand, and said, "You *must* believe, whether you can or no." As soon as he was gone, she began crying to God, and ceased not, till she knew she did believe in Christ. She never afterward lost the sense of his love; nor could she rest, if she found the least cloud, till it was wholly removed, and the clear light shone again upon her soul.

In May, 1750, she removed to Bolton, and soon after appeared to be consumptive. But she did not spare herself on that account, still rising at five, four, or three in the morning, and continuing to teach her scholars, as usual, till about Christmas, 1751. From that time her bodily strength failed, though she did not keep her room till March. She was then afraid lest she should live to be a burden to her relations; but that fear soon vanished away, and she said, "Now I can leave it all to God. Let me die sooner or later, it is all one." But she had still some struggle concerning her husband, before she was thoroughly willing to give him up.

The next Friday but one before she died, one of her sisters sitting by her, she began singing,

> "O happy, happy day,
> That calls the exiles home!"

She immediately joined with her, and sung on to the end of the hymn. The Thursday after, she looked round upon us, and said, "O how I love you all! I am all love. I love every soul God has made." Her husband asked, "Are you happy?" She said, "O yes:

> 'I cannot fear, I cannot doubt,
> I feel the sprinkled blood:'

Sing on, sing on,

> 'Let every soul with me cry out,
> Thou art my Lord, my God.'"

At breakfast she desired a little cold water; on receiving which, she looked up and said, "In a little while, I shall

drink new wine in the kingdom of my Father." About ten o'clock she broke out,—

"My God is reconciled,
His pard'ning voice I hear,
He owns me for his child,
I can no longer fear."

One asking her how she did, she said, "I long to be with Him whom my soul loveth." On Friday and Saturday, being extremely weak, she spake very little. On Sunday morning she said, "So the Lord hath brought us to another Sabbath. 'Vouchsafe, O Lord, to keep us this day without sin.'" She then partly sung, and partly repeated, that hymn,—

"O when shall I sweetly remove,
O when shall I enter my rest,
Return to the Sion above,
The mother of spirits distress'd!"

She then said, "Who is in the house? O, I do not love the staying at home on a Sunday! Desire them all to go to church. When I was most diligent in going to church, I always found the greatest blessings." At night she said, "Swelled legs! for a little time: there will be no swelled legs in heaven." About five on Monday morning, March 23, her husband asked, "Do you know me?" She said, "Yes, I do;" and putting her arm round his neck, quickly began to slumber. Waking soon after, she said, "I must make haste, and dress myself for the Bridegroom." She then dozed afresh; but waking in a few minutes, said, "I am going to Christ;" and fell asleep.

Sat. 20.—I rode to Chester, and preached at six, in the accustomed place, a little without the gates, near St. John's church. One single man, a poor alehouse-keeper, seemed disgusted, spoke a harmless word, and ran away with all speed. All the rest behaved with the utmost seriousness, while I declared "the grace of our Lord Jesus Christ."

Sun. 21.—I preached, at seven, in a much larger house, which was just taken, near St. Martin's church; as eminent a part of the town as Drury-lane is in London, or as the Horse-fair was in Bristol. At church Mr. L—— preached a strong, plain, useful sermon, upon the faith of Abraham. At one I began preaching again, on, "We preach not ourselves, but Christ Jesus the Lord." But the house not containing half the congregation, I was obliged to stand at the door, on one side of a kind of square, large enough to contain ten or twelve thousand people. I had a few hours before

spoken to the Captain of a vessel with whom I proposed to sail for Dublin; and, the wind being fair, I knew not whether I should stay to preach another sermon in Chester. I find it useful to be in such a state of suspense, wherein I know not what will be the next hour, but lean absolutely on His disposal who knoweth and ruleth all things well.

At four I preached in the Square, to a much larger congregation, among whom were abundance of gentry. One man screamed and hallooed as loud as he could; but none seconded or regarded him. The rest of the congregation were steadily serious, from the beginning to the end.

Mon. 22.—We walked round the walls of the city, which are something more than a mile and three quarters in circumference. But there are many vacant spaces within the walls, many gardens, and a good deal of pasture-ground: so that I believe Newcastle-upon-Tyne, within the walls, contains at least a third more houses than Chester.

The greatest convenience here is what they call "the Rows;" that is, covered galleries, which run through the main streets on each side, from east to west, and from north to south; by which means one may walk both clean and dry in any weather, from one end of the city to the other.

I preached, at six in the evening, in the Square, to a vast multitude, rich and poor. The far greater part, the gentry in particular, were seriously and deeply attentive; though a few of the rabble, most of them drunk, laboured much to make a disturbance. One might already perceive a great increase of earnestness in the generality of the hearers. So is God able to cut short his work, to wound or heal, in whatever time it pleaseth him.

Tues. 23.—Having received letters which made me judge it necessary to be at Bristol as soon as possible, about ten I set out, dined at Birmingham the next day, and thence rode to Redditch.

Thur. 25.—Finding the congregation waiting, I began preaching between three and four. I preached at Wallbridge, near Stroud, in the evening, and the next day, before noon, reached Kingswood.

Wed. JULY 1.—Having finished my business at Bristol, I took horse again, and preached that evening at Evesham.

Thur. 2.—I reached Bilbrook, and Chester. *Friday*, 3 I was saying in the morning to Mr. Parker, "Considering the good which has been done there already, I wonder the people of Chester are so quiet." He answered, "You must not expect they will be so always." Accordingly, one of the first things I heard after I came into the town was, that for

two nights before the mob had been employed in pulling down the house where I had preached. I asked, "Were there no Magistrates in the city?" Several answered me, "We went to the Mayor after the first riot, and desired a warrant to bring the rioters before him; but he positively refused to grant any, or to take any informations about it." So, being undisturbed, they assembled again the next night, and finished their work.

Sat. 4.—I preached in our old room.

Sun. 5.—I stood, at seven in the morning, near the ruins of the house, and explained the principles and practice of that sect which is "every where spoken against." I went afterwards to St. Martin's church, which stands close to the place. The gentleman who officiated seemed to be extremely moved at several passages of the second lesson, Luke xvii.; particularly, "It is impossible but that offences will come; but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

He began his sermon nearly in these words: "The last Lord's day I preached on, 'Doing as you would be done to,' in hopes of preventing such proceedings as are contrary to all justice, mercy, and humanity. As I could not do that, I have chosen these words for your present consideration, 'Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.'"

He concluded nearly thus: "I am sorry any such outrage should be committed, particularly in this parish, where I have been teaching so many years. And to how little purpose! I will remove, as soon as possibly I can, from a place where I can do so little good. O what an account have they to make, who have either occasioned or encouraged these proceedings! May God grant that they may repent in time! that they may know what spirit they are of! that they may, before it is too late, acknowledge and love the truth as it is in Jesus!"

I preached again in the same place at one and at four; and the whole congregation were quiet and serious.

Mon. 6.—Finding no ship ready to sail, I determined to return to Whitehaven: so I took horse with my wife between nine and ten, and in the evening preached at Manchester.

Tues. 7.—We rode to Bolton; on *Wednesday*, to Chipping; and on *Friday*, 10, reached Whitehaven.

Sun. 12.—I took my old stand in the market-place, about

seven in the morning, and proclaimed "the Lord God, gracious and merciful, forgiving iniquity, transgression, and sin." In the afternoon we had an awakening sermon at the new church, on, "One thing is needful." At five I preached in the room, on, "To fear the Lord, that is wisdom; and to depart from evil, is understanding."

Mon. 13.—I bespoke the cabin in a ship bound for Dublin, which only waited for a wind. About ten at night word was brought that she was ready to sail. We went down to the quay immediately; and found she had sailed out a quarter of an hour before, and was then off at sea. But as another ship had just weighed anchor, we went on board, and sailed without delay. But having contrary winds, it was *Friday*, 17, in the evening, before we reached Dublin.

The house here is nearly of the same size, and of the same form, with that at Newcastle. But having deep galleries on three sides, it will contain a larger number of people.

Sun. 19.—I preached at five and eight, but not to so large a congregation as I expected. I was greatly shocked at the behaviour of the congregation in St. Patrick's church. But all their carelessness and indecency did not prevent my finding an uncommon blessing. Between five and six our house was nearly filled; but great part of the hearers seemed utterly unawakened. I marvel how it is, that after all our labour here, there should still be so little fruit.

Mon. 20.—I learned the particulars of the late riot. Some weeks ago, a large mob assembled one evening, broke many of the windows, and had just broke into the house, when a guard of soldiers came. The chief rioters were apprehended and tried. But ten or eleven of the jurymen, being Papists, frightened the twelfth, so that he did not contradict, when they brought in their fellows "Not guilty."

Tues. 21.—I inquired into the state of the society, still consisting of about four hundred and twenty members; though many had been much shaken, chiefly by various opinions, which some even of our own Preachers had propagated.

Thur. 23.—We went to see a friend a few miles from Dublin. Before dinner Mr. Cownley and I took a walk on the sea-shore. Being somewhat tired, we thought to return a shorter way, by climbing over the rocks. We found little difficulty at first, the ascent not being steep toward the bottom: but as we went higher, it grew steeper and steeper, till we would gladly have gone back if we could. But we could neither go nor look back; so that we had only this choice.

—to get quite to the top, or to make one step to the bottom The stones, likewise, on which we stood, or which we took hold of, frequently gave way, and tumbled; so that I know not whether we were ever in so much danger on the sea, as we were now on the shore. But in half an hour, I know not how, we got upon firm, even ground.

Sun. 26.—I met one whom I had formerly seen at Bristol, heaping up money with both hands: and he has now all that the world can give. But he enjoys nothing; having such a continual lowness of spirits, as they call it, that his very life is a burden. He seems partly to understand his own case. May the great Physician heal his sickness!

Mon. 27.—I preached in Edinderry at one, and at Closeland in the evening. *Tuesday*, 28. I preached at Portarlington, though I was extremely ill, and it was a pain to me to speak; but it was a comfortable pain. I could from my heart praise God for his fatherly visitation.

Wed. 29.—I rode to Mount-mellick, but was so hoarse and weak, that I could only preach in the house. *Friday*, 31. Being not well able to ride, I borrowed Mr. P——'s chair to Tullamore; and on *Saturday* reached Cooly-lough, and met many of my friends from all parts. I now found my strength increasing daily: it must be as my day is.

Sun. AUGUST 2.—I baptized Joseph English (late a Quaker) and two of his children. Abundance of people were at Tyrrel's-pass in the evening; many more than the house could contain. At five in the morning, one who had tasted of the love of God, but had afterwards relapsed into his former sins, nay, and sunk into Deism, if not Atheism, was once more cut to the heart. At six in the evening I preached at Drumcree, where many now know in whom they have believed. Mr. Booker, the Minister of D——, met me here; the last man I should have expected. But it cannot last. The same person cannot long admire both John Wesley and John Taylor.

Tues. 4.—I preached about noon at Street, to a civil, unconcerned congregation; and about six in the evening, at Abidarrig, a mile short of Kenagh. Many Romanists being present, I found much concern for them, and could not but address myself to them in particular; and exhort them wholly to rely on the one Mediator between God and man.

Wed. 5.—We rode to Athlone. *Thursday*, 6. I preached in a large open place, near the house, to many of the rich, as well as poor.

Sat. 8.—I called on a lively man, who is just married, in the ninety-second year of his age. He served as an officer

both in King William's and Queen Anne's wars; and a year or two ago began to serve the Prince of Peace. He has all his faculties of body and mind entire, works in his garden some hours every day, and praises God who has prolonged his life to so good a purpose.

Sun. 9.—At eight we had the usual congregation in the market-house, and the usual blessing. Mr. G—— preached an excellent sermon at church, on the necessity of the religion of the heart. At five I preached on the Connaught side of the river, to abundance of Romanists as well as Protestants; all of whom seemed convinced that they ought not any longer to "halt between two opinions."

Here I learned, from her husband, that Rose Longworth found peace with God in June, 1749. This she never lost, and often rejoiced with joy unspeakable. From that time she was always remarkably serious, and walked closely with God.

About Easter, 1751, she found a great decay of her bodily strength; but of this she never complained, being only concerned lest her soul should suffer loss. In July following, she was removed into the country, but still continued walking in the light. Toward the latter end of the month, apprehending her time was short, she desired to return to Athlone. On Saturday, the 21st, she returned, extremely weak, but continually praising God; and all the following week expressing a strong "desire to depart, and be with Christ."

Mr. —— administered the sacrament to her on Sunday. She could speak little, but said she had no doubt of her salvation. He was deeply affected, and said he believed her, but could scarce speak for tears. When she could not be heard, she had her eyes constantly fixed upward, and her lips moving. In the afternoon she fainted away. Coming to herself she said, "Ah! I was disappointed; I thought I had escaped." She then prayed for her husband, for her parents, for the society, the Church, and the whole world. Fainting again, and coming to herself, she cried out, "See my Redeemer! See my Redeemer! See how his blood streams! I see the Lamb in glory. I see the Lamb in glory. Fare ye well. God be with you. Fare ye well" She then ceased to speak, and went to God.

Mon. 10.—I preached at Aghrim, and found the people much alive to God. *Tuesday*, 11. I rode over to Mr. M——'s. How gracious has God been to this family! Three years ago, his youngest daughter, after she had received a clear sense of the love of God, was brought to the gates

of death, and continues still just on the wing for eternity. His other daughter was suddenly struck last year; and after having witnessed a good confession to all that were round about her, went to God in the full triumph of faith. Some months since, Mr. ——'s brother began to decline; and two or three weeks ago, full of unutterable peace and joy, went to Him whom his soul loved.

Wed. 12.—In the evening I preached at Birr. I scarce ever saw so large, so genteel, and so serious a congregation there before. The next evening I reached Limerick.

I spent *Friday* and *Saturday* in conference with our Preachers, and the next week spake with each of the members of the society; many of whom, I now found, were "rooted and grounded in love," and "zealous of good works."

Fri. 21.—I rode through heavy rain to Shronill, and to Cork the next day. *Sunday*, 23. At eight the house would not near contain the congregation: yet I judged a small congregation with peace, preferable to a large one with noise and tumult.

On *Monday* and *Tuesday* I carefully examined the society, put away those who did not walk according to the Gospel, and found about three hundred who still strive to have "a conscience void of offence toward God and toward man."

Tues. 25.—I preached in the market-place at Kinsale. The next morning, at eight, I walked to the Fort. On the hill above it we found a large, deep hollow, capable of containing two or three thousand people. On one side of this, the soldiers soon cut a place with their swords for me to stand, where I was screened both from the wind and sun, while the congregation sat on the grass before me. Many eminent sinners were present, particularly of the army; and I believe God gave them a loud call to repentance.

In the evening I called sinners to repentance in the main street, at Bandon. On *Thursday* and *Friday*, the rain drove us into the market-house. Indeed, I hardly remember two dry days together since I landed in Ireland. *Saturday*, 29. I returned to Cork, and spent a comfortable day; having a strong hope, that God will "lift up the hands that hang down." *Monday*, 31. I rode to Clonmell. A wide door was opened here a year ago; but one evening, just after sermon was ended, the room in which the preaching had been, fell. Two or three persons were hurt thereby; for which reason, (could one desire a better?) the people of the town vowed that no Methodists should ever more preach in Clonmell.

Tues. SEPTEMBER 1.—I preached at Waterford. Only one poor man behaved amiss: his case is really to be pitied. Some time since he had strong desires to serve God, and had broke off his outward sins, when Mr. ——, one of the Prebendaries, told him, he did very wrong to go after those fellows; and made him promise to hear them no more. He kept his word, and turned back, as a dog to his vomit, wallowing in sin, as he did before. But he does not go to the Methodists; so all is well: he may go to the devil and welcome.

Wed. 2.—At eleven Mr. Walsh began preaching in Irish in the market-house. It being market-day, the people flocked from all sides: many of them seriously attended. A few of the rabble cursed and swore, but did not make a considerable interruption.

At five I went to the Court-house, and began preaching; but the mob was so numerous and noisy that few could hear. Perceiving the noise increase more and more, I walked through the midst of the mob to my lodgings. They hallooed, and shouted, and cursed amain: hitherto could they come, but no further.

Thur. 14.—(So we must call it now, seeing the new style now takes place.) I rode to the bog of Boiree, where a great and effectual door is opened. On *Friday* evening we rode on to Goree, and the next day to Dublin.

Sun. 17.—I made an end of Mr. V——'s "Essay on the Happiness of the Life to come." I am glad it is wrote in French: probably not many in Ireland will be at the pains of reading it. He is a lively, sensible writer; but I cannot believe his hypothesis, while I believe the Bible.

Mon. 18.—We had our first watch-night in the new house; and it was a night that will not soon be forgotten. On *Tuesday* I rode to Portarlington, and the next day to Birr, through so violent a storm, that my strength was utterly exhausted, and how I should preach I knew not. But God soon renewed my strength: and on *Thursday*, 21, I arose lively and well; and in the afternoon, through continued rain, came, very wet, but not tired, to Limerick.

Sat. 23.—We reached Cork. *Sunday*, 24. In the evening I proposed to the society the building a preaching-house The next day ten persons subscribed an hundred pounds; another hundred was subscribed in three or four days, and a piece of ground taken. I saw a double providence now in our not sailing last week. If we had, probably this house had never been built; and it is most likely we should have been cast away. Above thirty ships, we were informed have been lost on these coasts in the late storm.

Sun. OCTOBER 1.—We had in the morning at St. Paul's, a strong, close, practical sermon; and another at our own church in the afternoon, delivered in an earnest, affectionate manner. We had a solemn season likewise at the room; so that this day was a day of joy and thanksgiving.

The wind being contrary still, on *Monday*, 2, I rode once more to Bandon. But though I came unexpected, the house was too small to contain one half of the congregation; so I preached in the street, both this evening, and at five on *Tuesday* morning; the moon giving us as much light as we wanted, till the sun supplied her place. I then returned to Cork. On *Friday*, 6, the ship being under sail, we took boat, and came to Cove in the evening. All the inns being full, we lodged at a private house; but we found one inconvenience herein: we had nothing to eat; for our provisions were on board, and there was nothing to be bought in the town; neither flesh, nor fish, nor butter, nor cheese At length we procured some eggs and bread, and were well contented.

Sun. 8.—We were called early by the pilot, and told we must rise and go on board. We did so, and found a large number of passengers: but the wind turning, most of them went on shore. At eleven I preached to those that were left. About six it blew a storm: but we were anchored in a safe harbour; so it neither hurt nor disturbed us.

Mon. 9.—Finding there was no probability of sailing soon, we went up to Mr. P——'s, near Passage. I preached there in the street about four, to most of the inhabitants of the town. They behaved very quietly; but very few seemed either convinced or affected.

Tues. 10.—We had another violent storm: it made Mr. P——'s house rock to and fro, though it was a new, strong house, and covered on all sides with hills, as well as with trees. We afterwards heard, that several ships were lost on the coast. Only one got into the harbour but grievously shattered, her rigging torn in pieces, and her main-mast gone by the board.

Wed. 11.—I rode to Cork once more, and was very fully employed all the day. The next morning we returned to Cove, and about noon got out of the harbour. We immediately found the effects of the late storm, the sea still boiling like a pot. The moon set about eight, but the Northern Lights abundantly supplied her place. Soon after, God smoothed the face of the deep, and gave us a small, fair wind.

Fri. 13.—I read over Pascal's "Thoughts." What could

possibly induce such a creature as Voltaire to give such an author as this a good word; unless it was, that he once wrote a satire? And so his being a satirist might atone even for his being a Christian.

Sat. 14.—About seven we sailed into Kingroad, and happily concluded our little voyage. I now rested a week at Bristol and Kingswood, preaching only morning and evening.

Sun. 22.—Having heard grievous complaints of the society in Kingswood, as if there were many disorderly walkers therein, I made a particular inquiry; and I found there was one member who drank too much in January or February last. But I could not find one who at this time lived in any outward sin whatever. When shall we be aware of the accuser of the brethren? How long shall we be ignorant of his devices; and suffer him, by these loose, indeterminate accusations, to make our minds evil-affected toward each other?

Wed. 25.—I rode to Wick, and rejoiced over a people who have run well from the beginning. The person at whose house I preached was supposed to be at the point of death. But ease or pain, life or death, was welcome to her. She desired indeed "to depart, and to be with Christ;" but it was with perfect resignation; her will being swallowed up in the will of Him whom her soul loved.

Thur. 26.—The remains of Elizabeth Man being brought to the room, I preached on, "Blessed are the dead which die in the Lord." How plain an instance is here of grace so changing the heart, as to leave no trace of the natural temper! I remember her fretful, peevish, murmuring, discontented with every thing. But for more than a year before she died, God laid the axe to the root of the tree; all her peevishness and fretfulness were gone; she was always content, always thankful. She was not only constant in prayer, and in all the ordinances of God, but abundant in praise and thanksgiving. Often her soul was so filled with love and praise, that her body was quite overpowered. On Sunday morning she said, "I am struck with death." Her pains were violent all the day; but they interrupted not her prayer and praise, and exhortation to those about her; till, about three in the morning, having finished her work, she was set at liberty.

Sunday, 29, was an useful day to my soul. I found more than once trouble and heaviness; but I called upon the name of the Lord; and he gave me a clear, full approbation of his way, and a calm, thankful acquiescence in his will.

I cannot but stand amazed at the goodness of God. Others are most assaulted on the weak side of their soul; but with me it is quite otherwise: if I have any strength at all, (and I have none but what I have received,) it is in forgiving injuries: and on this very side am I assaulted, more frequently than on any other. Yet leave me not here one hour to myself, or I shall betray myself and Thee!

Mon. 30.—I rode to Salisbury, and in the two following days examined severally the members of the society; and on *Thursday* left them determined to stand in the good old way, in all the ordinances and commandments of God.

In the evening I endeavoured to re-unite the little scattered flock at Winterburn.

Fri. NOVEMBER 3.—I rode to Reading; and on *Saturday*, to London.

Mon. 6.—A remarkable note was given me in the evening: it ran in these words:—

"James Thompson, sailor on board the George and Mary, a Sunderland collier, bound for Middleburgh, in September last, met with a gale of wind, which wrecked her on the Baynard Sands, off the coast of Zealand. Here every soul perished, save himself, who was for three days and three nights floating on a piece of the wreck, with another man dead by his side, in which time the poor sufferer had lost his senses. At length he was taken up by the Dolphin packet and escaped safe to land. He is now willing to return hearty thanks to God, and to proclaim his deliverance to the world, that all who hear it may 'praise the Lord for his goodness, and declare the wonders that he doeth for the children of men.'"

In the remaining part of this, and in the following month, I prepared the rest of the books for the "Christian Library;" a work by which I have lost above two hundred pounds. Perhaps the next generation may know the value of it.

Mon. JANUARY 1, 1753.—A large congregation met at four, and praised Him with joyful hearts and lips, who had given us to see another year.

Tues. 2.—I breakfasted at Ephraim Bedder's. How strangely diversified is the scene of his life! How often had he been, both outwardly and inwardly, in the deep! But at length God has lifted up his head.

Thur. 4.—I visited one on the borders of eternity, who did not know his interest in Christ. O how melancholy is it, to leave all below; unless we have an earnest of a better inheritance! How can any reasonable man bear the thoughts of death, till he has a prospect beyond the grave?

Sun. 7.—I breakfasted with M—— Y——, an uncommon monument of mercy. For a long time he was "turned back as a dog to his vomit," and wallowed in all manner of wickedness. Yet his wife could never give him up, nor could he ever escape from the hell within, till she said to him one day, "Go up stairs, and ask of God; and you know not but he may yet bless you." He went, but with a dull, heavy heart, and stayed about two hours. When he came down, she stared upon him, and said, "What is the matter now? What is come to you? You do not look as you did." He answered, "No; for I have found the Lord." And from that hour he has endeavoured to walk worthy of God, who has again called him "to his kingdom and glory."

Mon. 15.—We had our first watch-night at Snowsfields. Scarce any went away till between twelve and one. How is it, that never any one, in England or Ireland, has been hurt for all these years in going to all parts at the dead of night? Are not the hairs of our head all numbered?

Sat. 20.—I advised one who had been troubled many years with a stubborn paralytic disorder, to try a new remedy. Accordingly, she was electrified, and found immediate help. By the same means I have known two persons cured of an inveterate pain in the stomach; and another of a pain in his side, which he had had ever since he was a child. Nevertheless, who can wonder that many gentlemen of the faculty, as well as their good friends, the Apothecaries, decry a medicine so shockingly cheap and easy, as much as they do quicksilver and tar-water?

Sun. 28.—A solemn awe spread over the whole congregation, while I was explaining at West-street the parable of the Ten Virgins: more especially those who knew they had not "oil in their lamps."

Sat. FEBRUARY 3.—I visited one in the Marshalsea prison; a nursery of all manner of wickedness. O shame to man, that there should be such a place, such a picture of hell, upon earth! And shame to those who bear the name of Christ, that there should need any prison at all in Christendom!

Thur. 8.—A proposal was made for devolving all temporal business, books and all, entirely on the Stewards; so that I might have no care upon me (in London at least) but that of the souls committed to my charge. O when shall it once be! From this day? *In me mora non erit ulla.**

In the afternoon I visited many of the sick; but such scenes, who could see unmoved? There are none such to be found in a pagan country. If any of the Indians in

* "In me shall no delay occur."—EDIT.

Georgia were sick, (which indeed exceeding rarely happened, till they learned gluttony and drunkenness from the Christians,) those that were near him gave him whatever he wanted. O who will convert the English into honest Heathens!

On *Friday* and *Saturday* I visited as many more as I could. I found some in their cells under ground; others in their garrets, half starved both with cold and hunger, added to weakness and pain. But I found not one of them unemployed, who was able to crawl about the room. So wickedly, devilishly false is that common objection, "They are poor, only because they are idle." If you saw these things with your own eyes, could you lay out money in ornaments or superfluities?

Sun. 11.—I preached at Hayes. Here we have a fair instance of overcoming evil with good. All but the gentry of the parish patiently hear the truth. Many approve of, and some experience it.

Thur. 15.—I visited Mr. S——, slowly recovering from a severe illness. He expressed much love, and did not doubt, he said, inasmuch as I meant well, but that God would convince me of my great sin in writing books; seeing men ought to read no book but the Bible. I judged it quite needless to enter into a dispute with a sea Captain, seventy-five years old.

This day Mr. Stuart was released. For two or three years he had been "instant in season, out of season, doing the work of an Evangelist, and making full proof of his ministry." Three or four weeks ago he fell ill of a fever, and was for a while in heaviness of soul. Last week all his doubts and fears vanished; and as he grew weaker in body, he grew stronger in faith. This morning he expressed an hope full of immortality, and in the afternoon went to God.

Sat. 17.—From Dr. Franklin's Letters I learned, 1. That electrical fire (or ether) is a species of fire, infinitely finer than any other yet known. 2. That it is diffused, and in nearly equal proportions, through almost all substances. 3. That as long as it is thus diffused, it has no discernible effect. 4. That if any quantity of it be collected together, whether by art or nature, it then becomes visible in the form of fire, and inexpressibly powerful. 5. That it is essentially different from the light of the sun; for it pervades a thousand bodies which light cannot penetrate, and yet cannot penetrate glass, which light pervades so freely. 6. That lightning is no other than electrical fire, collected by one or more clouds. 7. That all the effects of lightning may be performed by the

artificial electric fire. 8. That any thing pointed, as a spire or tree, attracts the lightning, just as a needle does the electrical fire. 9. That the electrical fire, discharged on a rat or a fowl, will kill it instantly; but discharged on one dipped in water, will slide off, and do it no hurt at all. In like manner the lightning which will kill a man in a moment, will not hurt him, if he be throughly wet. What an amaz ing scene is here opened for after-ages to improve upon!

Wed. 21.—I visited more of the poor sick. The industry of many of them surprised me. Several who were ill able to walk, were nevertheless at work; some without any fire, (bitterly cold as it was,) and some, I doubt, without any food; yet not without that "meat which endureth to everlasting life."

Mon. 26.—I set out in the machine for Bristol; and on *Tuesday* evening preached at Bath.

Wed. 28.—We rode to Bristol. I now looked over Mr. Prince's "Christian History." What an amazing difference is there in the manner wherein God has carried on his work in England and in America! There, above an hundred of the established Clergy, men of age and experience, and of the greatest note for sense and learning in those parts, are zealously engaged in the work. Here, almost the whole body of the aged, experienced, learned Clergy, are zealously engaged against it; and few, but a handful of raw young men, engaged in it, without name, learning, or eminent sense. And yet by that large number of honourable men, the work seldom flourished above six months at a time, and then followed a lamentable and general decay, before the next revival of it; whereas that which God hath wrought by these despised instruments has continually increased for fifteen years together; and at whatever time it has declined in any one place, has more eminently flourished in others.

Mon. MARCH 5.—I called on Mr. Farley, and saw a plain confutation of that vulgar error, that consumptions are not catching: he caught the consumption from his son, whereby he soon followed him to the grave.

Wed. 14.—I preached at Frome, a dry, barren, uncomfortable place. The congregation at Shaftesbury in the evening were of a more excellent spirit.

Thur. 15.—I met the Stewards of the neighbouring societies at Bearfield, and was much refreshed among them.

Fri. 16.—I returned to Bristol; and on *Monday*, 19, set out with my wife for the north. I preached in the evening at Walbridge, near Stroud. The house being too small, many stood without; but neither before nor after preaching, (much less while I was speaking,) did I hear the

sound of any voice ; no, nor of any foot ; in so deep a silence did they both come, hear, and go away.

Tues. 20.—I preached in the Town-hall at Evesham. At the upper end of the room a large body of people were still and attentive. Meantime, at the lower end, many were walking to and fro, laughing and talking, as if they had been in Westminster abbey.

Wed. 21.—After dinner, abundance of rabble gathered near the Town-hall, having procured an engine, which they exercised on all that came in their way. So I gave them the ground, and preached at our own room in great quietness.

Thur. 22.—I rode to Birmingham. A few poor wretches, I found, had occasioned fresh disturbance here. The chief was Sarah B——, with whom I talked at large.

Sat. 24.—She said, "I am in heaven in the spirit; but I can speak in the flesh. I am not that which appears, but that which disappears. I always pray, and yet I never pray: for what can I pray for? I have all." I asked, "Do not you pray for sinners?" She said, "No; I know no sinners but one. I know but two in the world: God is one, and the devil is the other." I asked, "Did not Adam sin of old; and do not adulterers and murderers sin now?" She replied, "No; Adam never sinned; and no man sins now: it is only the devil." "And will no man ever be damned?" "No man ever will." "Nor the devil?" "I am not sure; but I believe not." "Do you receive the sacrament?" "No; I do not want it." "Is the word of God your rule?" "Yes; the Word made flesh; but not the letter. I am in the spirit."

Sun. 25.—Upon inquiry, I found these wild enthusiasts were six in all,—four men and two women. They had first run into the height of Antinomianism, and then were given up to the spirit of pride and blasphemy.

We reached Bilbrook in the evening, and a little before six, on *Monday*, 26, Poole, near Nantwich. I was pretty much tired, but soon recovered my strength, and explained to a serious people, "I determined not to know any thing but Jesus Christ, and him crucified."

Tues. 27.—We rode to Chester, where we found the scene quite changed since I was here before. There is no talk of pulling down houses. The present Mayor, being a man of courage as well as honesty, will suffer no riot of any kind; so that there is peace through all the city.

Wed. 28.—The house was full of serious hearers at five. In the evening some gay young men made a little disturb-

ance, and a large mob was gathered about the door; but in a short time, they dispersed of themselves. However, we thought it best to acquaint the Mayor with what had passed; on which he ordered the city Crier to go down the next evening, and proclaim, that all riots should be severely punished; and promised, if need were, to come down himself, and read the Act of Parliament. But it needed not: after his mind was known, none was so hardy as to make a disturbance.

I did not expect the mob at Nantwich (whither I was now much pressed to go) would be so quiet as that at Chester. We were saluted with curses and hard names, as soon as we entered the town. But from the time I alighted from my horse, I heard no one give us an ill word; and I had as quiet and attentive an audience as we used to have at Bristol, while I exhorted the "wicked to forsake his way, and the unrighteous man his thoughts."

Sat. 31.—I preached at Boothbank, where I met Mr. C——, late gardener to the Earl of W——. Surely it cannot be! Is it possible the Earl should turn off an honest, diligent, well-tried servant, who had been in the family above fifty years, for no other fault than hearing the Methodists?

In the evening I preached at Manchester, and on *Monday*, APRIL 2, at Davy-hulme. Here I found (what I had never heard of in England) a whole clan of infidel peasants. A neighbouring alehouse-keeper drinks, and laughs, and argues into Deism all the ploughmen and dairymen he can light on. But no mob rises against him; and reason good: Satan is not divided against himself.

Wed. 4.—I made an end of examining the society at Manchester; among whom were seventeen of the dragoons. It is remarkable, that these were in the same regiment with John Haime, in Flanders; but they utterly despised both him and his Master, till they removed to Manchester: here it was that one and another dropped in, he scarce knew why, to hear the preaching. And they now are a pattern of seriousness, zeal, and all holy conversation.

Thur. 5.—I rode to Bolton, and found the society just double to what it was when I was here last; and they are increased in grace no less than in number, walking closely with God, lovingly and circumspectly with one another, and wisely toward those that are without.

Sat. 7.—I rode to Chipping. *Sunday*, 8. As soon as we came into the aisle of the church from the vestry, a man (since dead) thrust himself between Mr. Milner and me, and said, "You shall not go into the pulpit." I told him, "I

am only going into the desk." He said, "But you shall not go there neither;" and pushed me back by main strength. Eight or ten noisy men joined with him quickly, and set themselves in battle array. Fearing some might take fire on the other side, I desired Mr. Milner to begin the service. After Prayers (for he had no sermon with him) great part of the congregation followed us to the vicarage. They came thither again after the evening service; and God made them large amends for their little disappointment in the morning.

Mon. 9.—Mr. Milner rode with us to Kendal. I preached there in a large, convenient room, (the weather not allowing me to preach abroad,) where Mr. Ingham's society used to meet. I was a little disgusted at their manner of coming in and sitting down, without any pretence to any previous prayer or ejaculation; as well as at their sitting during the hymn, which indeed not one (though they knew the tune) sung with me. But it was far otherwise after sermon: for God spake in his word. At the second hymn every person stood up, and most of them sang very audibly: and the greatest part of the society followed us to our inn; nor did they leave us till we went to rest.

Tues. 10.—We breakfasted at Ambleside, where our landlord appeared quite open to conviction. We spoke plainly to him, prayed with, and left him full of desire and thankfulness. Soon after, we lost our way in a vehement shower of snow; but recovered it in about an hour, and got over the mountains safe. The woman of the house where we dined, seemed to be one that feared God greatly: yet when I spake of being saved by faith, she appeared to be utterly astonished. About six, after several heavy showers, we came, moderately weary, to Whitehaven.

Wed. 11.—Upon examining the society, I found that "the love of many" was "waxed cold." Nevertheless, I found a considerable number who appeared to be growing in grace. But surely here, above any other place in England, "God hath chosen the poor of this world." In comparison of these, the society at Newcastle are a rich and elegant people. It is enough that they are "rich in faith," and in the "labour of love."

Sat. 14.—As we rode to Clifton, John Hampson and I could not but observe a little circumstance. A black hail-cloud was driven full upon us, by a strong north-east wind; till, being just over us, it parted asunder, and fell on the right and left, leaving us untouched. We observed it the more, because three several storms, one after another, went by in the same manner.

Sun. 15.—I preached in the afternoon at Cockermouth, to well nigh all the inhabitants of the town. Intending to go from thence into Scotland, I inquired concerning the road, and was informed, I could not pass the arm of the sea which parts the two kingdoms, unless I was at Bonas, about thirty miles from Cockermouth, soon after five in the morning. At first I thought of taking an hour or two's sleep, and setting out at eleven or twelve. But, upon farther consideration, we chose to take our journey first, and rest afterward. So we took horse about seven, and having a calm, moonshiny night, reached Bonas before one. After two or three hours' sleep, we set out again, without any faintness or drowsiness.

Our landlord, as he was guiding us over the Frith, very innocently asked, how much a year we got by preaching thus. This gave me an opportunity of explaining to him that kind of gain which he seemed utterly a stranger to. He appeared to be quite amazed; and spake not one word, good or bad, till he took his leave.

Presently after he went, my mare stuck fast in a quagmire, which was in the midst of the high road. But we could well excuse this; for the road all along, for near fifty miles after, was such as I never saw any natural road, either in England or Ireland; nay, far better, notwithstanding the continued rain, than the turnpike-road between London and Canterbury.

We dined at Dumfries, a clean, well-built town, having two of the most elegant churches (one at each end of the town) that I have seen. We reached Thorny-hill in the evening. What miserable accounts pass current in England of the inns in Scotland! Yet here, as well as wherever we called in our whole journey, we had not only every thing we wanted, but every thing readily and in good order, and as clean as I ever desire.

Tues. 17.—We set out about four, and rode over several high, but extremely pleasant, mountains, to Lead-hill; a village of miners, resembling Placey, near Newcastle. We dined at a village called Lesmahaggy, and about eight in the evening reached Glasgow. A gentleman who had overtaken us on the road sent one with us to Mr. Gillies's house.

Wed. 18.—I walked over the city, which I take to be as large as Newcastle-upon-Tyne. The University (like that of Dublin) is only one College, consisting of two small squares; I think not larger, nor at all handsomer, than those of Lincoln College, in Oxford. The habit of the students gave me surprise. They wear scarlet gowns, reaching only

to their knees. Most I saw were very dirty, some very ragged, and all of very coarse cloth. The high church is a fine building. The outside is equal to that of most cathedrals in England; but it is miserably defaced within; having no form, beauty, or symmetry left.

At seven in the evening Mr. G. began the service, at his own (the College) church. It was so full before I came, that I could not get in without a good deal of difficulty. After singing and prayer, he explained a part of the Catechism; which he strongly and affectionately applied. After sermon he prayed and sung again, and concluded with the blessing.

He then gave out, one after another, four hymns; which about a dozen young men sung. He had before desired those who were so minded, to go away; but scarce any stirred till all was ended.

Thur. 19.—At seven I preached about a quarter of a mile from the town; but it was an extremely rough and blustering morning; and few people came either at the time or place of my preaching: the natural consequence of which was, that I had but a small congregation. About four in the afternoon, a tent, as they term it, was prepared; a kind of moving pulpit, covered with canvass at the top, behind, and on the sides. In this I preached near the place where I was in the morning, to near six times as many people as before; and I am persuaded what was spoken came to some of their hearts, "not in word only, but in power."

Fri. 20.—I had designed to preach at the same place; but the rain made it impracticable. So Mr. G. desired me to preach in his church; where I began between seven and eight. Surely with God nothing is impossible! Who would have believed, five-and-twenty years ago, either that the Minister would have desired it, or that I should have consented to preach in a Scotch kirk?

We had a far larger congregation, at four in the afternoon, than the church could have contained. At seven Mr. G. preached another plain, home, affectionate sermon. Has not God still a favour for this city? It was long eminent for serious religion; and he is able to repair what is now decayed, and to build up the waste places.

Sat. 21.—I had designed to ride to Edinburgh; but at the desire of many, I deferred my journey till Monday. Here was now an open and effectual door, and not many adversaries. I could hear of none but a poor Seceder; who went up and down, and took much pains. But he did not see much fruit of his labour: the people *would* come and

hear for themselves, both in the morning, when I explained, (without touching the controversy,) "Who shall lay any thing to the charge of God's elect?" and in the afternoon, when I enforced, "Seek ye the Lord while he may be found."

Sun. 22.—It rained much: nevertheless, upwards (I suppose) of a thousand people stayed with all willingness, while I explained and applied, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." I was desired to preach afterwards at the prison; which I did, about nine o'clock. All the felons, as well as debtors, behaved with such reverence as I never saw at any prison in England. It may be, some, even of these sinners, will occasion joy in heaven.

The behaviour of the people at church, both morning and afternoon, was beyond any thing I ever saw, but in our congregations. None bowed or courtesied to each other, either before or after the service; from the beginning to the end of which, none talked, or looked at any but the Minister. Surely much of the power of godliness was here, when there is so much of the form still.

The meadow, where I stood in the afternoon, was filled from side to side. I spoke as closely as ever in my life. Many of the students, and many of the soldiers, were there; and I bear them witness, they could bear "sound doctrine."

Mon. 23.—I had a great desire to go round by Kilsyth, in order to see that venerable man, Mr. Robe, who was every day expecting (what his soul longed for) "to depart and be with Christ." But the continual rains had made it impracticable for us to add so many miles to our day's journey; so we rode on, straight by the Kirk of Shots; reached Edinburgh by five in the afternoon; lodged at Tranent; and on *Tuesday*, 24, came to Berwick in good time; where I preached on the Bowling-green at six. The wind was extremely sharp, and we had several showers while I was speaking: but I believe scarce five persons went away.

Wed. 25.—We came to Alnwick on the day whereon those who have gone through their apprenticeship are made free of the corporation. Sixteen or seventeen, we were informed, were to receive their freedom this day and, in order thereto, (such is the unparalleled wisdom of the present corporation, as well as of their forefathers,) to walk through a great bog, (purposely preserved for the occasion; otherwise it might have been drained long ago,) which takes up some of them to the neck, and many of them to the breast.

Thur. 26.—I spoke severally to those of the society, and found they had been harassed above measure, by a few violent Predestinarians, who had at length separated themselves from us. It was well they saved me the trouble; for I can have no connexion with those who will be contentious. These I reject, not for their opinion, but for their sin; for their unchristian temper, and unchristian practice; for being haters of reproof, haters of peace, haters of their brethren, and, consequently, of God.

Sat. 28.—I returned to Newcastle. *Sunday*, 29. I preached at Sunderland, at eight and at twelve. As we were riding back, the wind was exceeding high: but as we entered Newcastle, a shower began, which laid the wind, and then gave place to clear sunshine. I was extremely weary when we came in, having preached four times on Saturday. But my strength soon returned, so that the whole congregation, near the Keelmen's Hospital, could distinctly hear the entire sermon. And great was the Lord in the midst of us.

Thur. MAY 3.—I preached at Gateshead-fell, to many more than the house would contain. The society here was increased when I met them last, from nine or ten to sixty members. They are now double the number; and, I trust, will ere long overtake their brethren in Kingswood.

Fri. 4.—We had the first general Quarterly Meeting of all the Stewards round Newcastle, in order thoroughly to understand both the spiritual and temporal state of every society.

Mon. 7.—After preaching in Durham at noon, I rode on to Stockton, and took my usual stand in the High-street, about six in the evening.

Tues. 8.—I rode to Robinhood's-bay, near Whitby. The town is very remarkably situated: it stands close to the sea, and is in great part built on craggy and steep rocks, some of which rise perpendicular from the water. And yet the land, both on the north, south, and west, is fruitful and well cultivated. I stood on a little rising near the quay, in a warm, still evening, and exhorted a multitude of people, from all parts, to "seek the Lord, while he may be found." They were all attention; and most of them met me again at half an hour after four in the morning. I could gladly have spent some days here; but my stages were fixed: so, on *Wednesday*, 9, I rode on to York.

We had a rough salute, as I went to preach, from a company of poor creatures in the way. But they were tolerably quiet during the preaching. The greatest inconvenience

arose from the number of people; by reason of which the room (though unusually high) felt as hot as an oven.

Fri. 11.—I rode over to Rufforth, and preached at one to an earnest congregation. A young man, remarkably serious and well-behaved, and rejoicing in his first love, who set out but a few minutes before me, was thrown by his horse, and (as it is termed) broke his neck. Just at the instant, a person going by, who understood the case, took hold of him, and pulled it into its place. O mystery of Providence! Why did not this man die, when he was full of humble, holy love? Why did he live to "turn from the holy commandment" which was then written in his heart?

Sat. 12.—I observed a remarkable change in the behaviour of almost all I met. The very rabble were grown civil, scarce any one now speaking a rude or an angry word.

Sun. 13.—I began preaching at seven, and God applied it to the hearts of the hearers. Tears and groans were on every side, among high and low. God, as it were, bowed the heavens and came down. The flame of love went before him; the rocks were broken in pieces, and the mountains flowed down at his presence.

I had designed to set out for Lincolnshire this morning. But finding that a day of God's power was come, I sent one thither in my place; and after preaching (as I had appointed) at Stamford-bridge, and at Pocklington, returned to York in the evening. Let us work together with Him, when, and where, and as He pleases!

Every night, while I stayed, many of the rich and honourable crowded in among us. And is not "God able, even of these stones, to raise up children to Abraham?"

Sat. 19.—I preached at Pocklington again, and rode on to Whitgift-ferry. It rained a great part of the way; and just as we got to the water, a furious shower began, which continued about half an hour, while we were striving to get John Haime's horse into the boat. But we were forced, after all, to leave him behind. We set out from Whitgift soon after four; but the violent rain which attended us till after seven, made the rode so dirty and slippery, that our horses could hardly keep their feet; so that it was nine before we reached Epworth.

Sun. 20.—We had, as usual, most of the inhabitants of the town at the Cross in the afternoon. I called afterwards on Mr. M—— and his wife, a venerable pair, calmly hastening into eternity. If those in paradise know what passes on earth, I doubt not but my father is rejoicing and praising

God; who has, in his own manner and time, accomplished what he had so often attempted in vain.

Mon. 21.—I rode to Sykehouse, and preached about noon, and then went on for Leeds. In the afternoon we called at an house where a company of rough, butcherly men, exceeding drunk, were cursing and swearing at an unusual rate. I spoke to them, in spite of German prudence; and they were not only patient, but exceeding thankful.

Tues. 22.—Most of our Preachers met, and conversed freely together; as we did, morning and afternoon, to the end of the week; when our Conference ended with the same blessing as it began: God giving us all to be not only of one heart, but of one judgment.

This week I read over Mr. Rimius's "Candid Narrative." It informed me of nothing new. I still think several of the inconsiderable members of that community are upright. But I fear their governors "wax worse and worse, having their conscience seared as with an hot iron."

Sun. 27.—I was afraid many of the congregation at Birstal would not be able to hear. But my fear was needless; for my voice was so strengthened, that even those who sat in John Nelson's windows, an hundred yards off, could (as they afterwards told me) distinctly hear every word.

Tues. 29.—I preached at Keighley, where the loving spirit, and exemplary behaviour, of one young man has been a means of convincing almost all the town, except those of his own household.

Wed. 30.—I rode to Haworth, where Mr. Grimshaw read Prayers, and I preached to a crowded congregation. But having preached ten or eleven times in three days, besides meeting the societies, my voice began to fail. Not that I was hoarse at all; but I had not strength to speak. However, it was restored at Heptonstall in the afternoon, so that the whole congregation could hear. When shall we learn to take thought only for the present hour? Is it not enough, that God gives help when we want it?

Thur. 31.—I rode through a delightful vale to Generalwood, near Todmorden. The sun was burning hot; but they set up a little tent for me, resembling that I had at Glasgow. The people stood or sat on the grass round about. The afternoon was the hottest I ever remember in England: so that by the time we came to Bolton, I was fit for nothing but to lie down. However, in the evening my strength was renewed, and we rejoiced together in God our Saviour.

Sat. JUNE 2.—Hardly knowing how to give credit to an odd story which I had heard, that one of our Preachers was

accustomed to preach in his sleep, I inquired more particularly concerning it, and received the following account:—

"On Friday, May 25, about one in the morning, being then fast asleep, he began to speak. There were present, in two or three minutes, William, Mary, Amelia Shent, John Haime, John Hampson, Joseph Jones, Thomas Mitchell, and Ann Foghill.

"He first exhorted the congregation to 'sing with the spirit and the understanding also,' and gave them directions how to do it. He then gave out that hymn, line by line,—

'Come, holy Spirit, heavenly Dove,
With all thy quick'ning powers;'

pitching the tune, and singing it to the end. He added an exhortation to take heed how they heard: then he named his text, 1 John v. 19, 'We know that we are of God, and the whole world lieth in wickedness.' He divided his discourse into six parts; undertaking to show, 1. That all true believers are of God: 2. That they *know* they are of God: 3. That the world lieth in wickedness: 4. That every individual who is of the world is in this condition: 5. The dreadful end of such: he, 6, closed with an exhortation to those who were of God, and those who were of the world.

"After he had gone through two or three heads, he broke off, and began to speak to a Clergyman, who came in and interrupted him. He disputed with him for some time, leaving him space to propose his objections, and then answering them one by one. Afterwards he desired the congregation, now the disturber was gone, to return thanks to God; and so gave out and sung,

'Praise God, from whom pure blessings flow!'

"When he had done preaching, he desired the society to meet; to whom he first gave out an hymn, as before, and then exhorted them to love one another; 1. Because they had one Creator, Preserver, and Father; 2. Because they had all one Redeemer; 3. Because they had all one Sanctifier; 4. Because they were walking in one way of holiness; and, 5. Because they were all going to one heaven.

"Having sung a parting verse, he said, (as shaking each by the hand,) 'Good night, brother; good night, sister.' This lasted till about a quarter after two, he being fast asleep all the time. In the morning he knew nothing of all this; having, as he apprehended, slept from night to morning, without dreaming at all." By what principles of philosophy can we account for this?

Mon. 4.—I rode from Manchester to Chelmorton in the Peak, where I preached in a little meadow, and reached Sheffield in the evening.

Tues. 5.—I rode over to Jonathan Booth's, at Woodseats, whose daughter had been ill in a very uncommon manner. The account her parents gave of it was as follows:—

About the middle of December, 1752, ELIZABETH BOOTH, junior, near ten years old, began to complain of a pain in her breast, which continued three days: on the fourth day, in a moment, without any provocation, she began to be in a vehement rage, reviling her mother, and throwing at the maid what came next to hand. This fit continued near an hour; then in an instant she was quite calm. The next morning she fell into a fit of another kind,—being stretched out, and stiff, as a dead carcase: thus she lay about an hour. In the afternoon she was suddenly seized with violent involuntary laughter; and she had some or other of these fits several times a day, for about a month. In the intervals of them she was in great heaviness of soul, and continually crying for mercy; till, one Saturday, as she lay stretched out on the bed, she broke out, "I know that my Redeemer liveth." Her faith and love increased from that time; but so did the violence of her fits also. And often while she was rejoicing and praising God, she would cry out, "O Lord;" and, losing her senses at once, lie, as dead, or laugh violently, or rave and blaspheme.

In the middle of February she grew more outrageous than ever. She frequently strove to throw herself into the fire, or out of the window. Often she attempted to tear the Bible, cursing it in the bitterest manner; and many times she uttered oaths and blasphemies, too horrid to be repeated. Next to the Bible, her greatest rage was against the Methodists,—Mr. W. in particular. She frequently told us where he was, and what he was then doing; adding, "He will be here soon;" and at another time, "Now he is galloping down the lane, and two men with him." In the intervals of her fits she was unusually stupid and moped, as if void of common understanding; and yet sometimes broke out into vehement prayer, to the amazement of all that heard.

Sometimes she would strip herself stark naked, and run up and down the house, screaming and crying, "Save me! Save me! He will tear me in pieces." At other times she cried out, "He is tearing off my breasts; he is pouring melted lead down my throat. Now I suffer what the Martyrs suffered; but I have not the Martyrs' faith."

She frequently spoke as if she was another person, saying to her father, "This girl is not thine, but mine. I have got possession of her, and I will keep her;" with many expressions of the same kind.

She often seemed to be in a trance, and said she saw many visions; sometimes of heaven, or hell, or judgment; sometimes of things which she said would shortly come to pass.

In the beginning of March, Mrs. G. came over to Rotherham, who herself gave me the following account:—"Soon after I came in, she fell into a raging fit, blaspheming and cursing her father and me. She added, 'It was I that made Green's horse so bad the other day:' (which had been taken ill in a most unaccountable manner, as soon as he was put into the stable:) 'I did it that thou mightest have the preaching no more; and I had almost persuaded thee to it. It was I that made thee bad last night.' I was then taken in an unusual way. All the time she spoke she was violently convulsed, and appeared to be in strong agony. After about a quarter of an hour she brake out into prayer, and then came to herself; only still dull and heavy."

John Thorpe, of Rotherham, had often a desire to pray for her in the congregation; but he was as often hindered, by a strong and sudden impression on his mind that she was dead. When he came to Woodseats, and began to mention what a desire he had had, the girl, being then in a raging fit, cried out, "I have made a fool of Thorpe!" and burst out into a loud laughter.

In the beginning of May all these symptoms ceased; and she continues in health both of soul and body

Wed. 6.—It being still sultry hot, I preached under a shady tree at Barley-hall; and in an open place at Rotherham in the evening. On *Friday*, 8, we reached Nottingham. Mr. S. met us here, and gave us a pleasing account of his congregation at S——, continually increasing, and growing more earnest and more scandalous every day. At Nottingham also God is greatly reviving his work, and pouring water upon the dry ground.

In the afternoon I rode to Markfield, where I carefully read over Mr. Stinstra's Tract upon Fanaticism. He is doubtless a well-meaning man, but deeply ignorant of the subject he treats of; and his arguments are of no force at all; for they prove abundantly too much. They utterly overthrow many of the grand arguments for Christianity; and every man may, on those principles, prove the Apostles to have been fanatics to a man.

JUNE 10.—(Being *Whit-Sunday.*) The church contained the congregation tolerably well. After dinner, a gentleman who came from Leicester, eight miles off, invited me thither. About eight I preached there, in a place near the walls, called the Butt-close. The people came running together from all parts, high and low, rich and poor; and their behaviour surprised me; they were so serious and attentive, not one offering any interruption.

Mon. 11.—We rode to Woburn. *Tuesday*, 12, promised to be an exceeding hot day; but the clouds rose as soon as we set out, and continued till we were near Market-street. The sun was then burning hot; so that how my fellow-travellers would get forward, I knew not. But God knew. As soon as we set out, a cloud arose and covered us again. The wind then came about and blew in our faces, so that we had a tolerable cool ride to London.

I found the town much alarmed with Mr. Rimius's Narrative, and Mr. Whitefield's letter to Count Z. It seems, indeed, that God is hastening to bring to light those hidden works of darkness.

Tues. 19.—Mr. Wh— showed me the letters he had lately received from the Count Coffart, P. Böhler, and James Hutton. I was amazed. Either furious anger or settled contempt breathed in every one of them. Were they ashamed after all the abominations they had committed? No; they were not ashamed: they turned the tables upon Mr. Wh—. C—— protested before God, he had never made Lynde any offer at all. The C—— blustered, like himself, and roundly averred, he could say something if he would. J. H. said flat, "You have more than diabolical impudence: I believe the devil himself has not so much."

Sun. 24.—Mr. Walsh preached at Short's-gardens in Irish. Abundance of his countrymen flocked to hear, and some were cut to the heart. How many means does God use, to bring poor wanderers back to himself!

Sun. JULY 1.—He preached in Irish in Moorfields. The congregation was exceeding large, and behaved seriously; though probably many of them came purely to hear what manner of language it was. For the sake of these he preached afterwards in English, if by any means he might gain some.

Tues. 3.—I rode over to Mr. K——'s, at Taddington, "an Israelite indeed." Dr. Hales sent after dinner to desire our company, and showed us several experiments. How well do philosophy and religion agree in a man of sound understanding!

Sun. 8.—After preaching at the chapel, morning and afternoon, I took horse with Mr. P——. We had designed to ride only two or three hours, in order to shorten the next day's journey. But a young man, who overtook us near Kingston, induced us to change our purpose. So we only rested about half an hour at Cobham; and leaving it between nine and ten, rode on softly in a calm, moonshiny night, and about twelve came to Godalming. We took horse again at half an hour past four, and reached Portsmouth about one.

I was surprised to find so little fruit here, after so much preaching. That accursed itch of disputing had well nigh destroyed all the seed which had been sown. And this "vain jangling" they called "contending for the faith." I doubt the whole faith of these poor wretches is but an opinion.

After a little rest, we took a walk round the town, which is regularly fortified; and is, I suppose, the only regular fortification in Great Britain or Ireland. Gosport, Portsmouth, and the Common, (which is now all turned into streets,) may probably contain half as many people as Bristol: and so civil a people I never saw before in any sea-port town in England.

I preached at half an hour after six, in an open part of the Common, adjoining to the new church. The congregation was large and well-behaved: not one scoffer did I see, nor one trifler. In the morning, *Tuesday*, 10, I went on board an hoy; and in three hours landed at Cowes, in the Isle of Wight; as far exceeding the Isle of Anglesey, both in pleasantness and fruitfulness, as that exceeds the rocks of Scilly.

We rode straight to Newport, the chief town in the isle, and found a little society in tolerable order. Several of them had found peace with God. One informed me it was about eight years ago since she first knew her interest in Christ, by means of one who called there in his way to Pennsylvania; but having none to speak to, or advise with, she was long tormented with doubts and fears. After some years, she received a fresh manifestation of his love, and could not doubt or fear any more. She is now (and has been long) confined to her bed, and consuming away with pining sickness: but all is good to her; for she has learned in every thing to give thanks.

At half an hour after six I preached in the market-place, to a numerous congregation: but they were not so serious as those at Portsmouth. Many children made much noise,

and many grown persons were talking aloud, almost all the time I was preaching. It was quite otherwise at five in the morning. There was a large congregation again; and every person therein seemed to know this was the word whereby God would judge them in the last day.

In the afternoon, I walked to Carisbrook castle; or rather, the poor remains of it. It stands upon a solid rock on the top of an hill, and commands a beautiful prospect. There is a well in it, cut quite through the rock, said to be seventy-two yards deep; and another in the citadel, near an hundred. They drew up the water by an ass, which they assured us was sixty years old. But all the stately apartments lie in ruins. Only just enough of them is left, to show the chamber where poor King Charles was confined, and the window through which he attempted to escape.

In the evening the congregation at Newport was more numerous and more serious than the night before. Only one drunken man made a little disturbance. But the Mayor ordered him to be taken away.

Thur. 12. We set out early from Newport, and crossed over from Cowes to Southampton. In the afternoon we came to Salisbury; and on *Saturday*, rode on to Shaftesbury.

I preached in the new house in the evening; on *Sunday* afternoon, at Deverel Long-bridge; and on *Monday*, 16, before noon, praised God with our brethren at Bristol.

Tues. 17.—At their earnest desire, I preached to the poor colliers confined in Newgate on account of the late riot. They would not hear the Gospel while they were at liberty. God grant they may profit by it now!

Wed. 18.—We set out for the west; and on *Friday*, 20, came to Plymouth-dock. I found much hurt had been done here by the bitter zeal of two or three bigots for their opinion. Two years ago they promised in the most solemn manner to let all controversy alone; but quickly after the fire broke out anew, and has been devouring ever since.

Sat. 21.—I endeavoured to convince them that they were destroying, not promoting, the work of God; and on *Sunday*, when I spake to the society one by one, they seemed once more aware of Satan's devices.

Mon. 23.—I rode to Launceston, and had the first general meeting of the Stewards, for the eastern part of Cornwall. In the evening I preached in perfect peace; a great blessing, if it be not bought too dear; if the world does not begin to love us, because we love the world.

Tues. 24.—In the road to Camelford, I was taken with such a bleeding at the nose as I have not had since my

return from Georgia. For a mile or two it increased more and more, and then at once stopped of itself; so I rode on comfortably, (though the day was extremely hot,) and reached St. Agnes in the evening.

On *Wednesday*, 25, the Stewards met at St. Ives, from the western part of Cornwall. The next day I began examining the society; but I was soon obliged to stop short. I found an accursed thing among them; well-nigh one and all bought or sold uncustomed goods. I therefore delayed speaking to any more till I had met them all together. This I did in the evening, and told them plain, either they must put this abomination away, or they would see my face no more. *Friday*, 27. They severally promised so to do. So I trust this plague is stayed.

Sat. 28.—After preaching to the little flock at Zennor, we rode on to St. Just; and found such a congregation at six in the evening as we used to have ten years since. I did not find any society in the county so much alive to God as this. Fifty or threescore have been added to it lately; and many children filled with peace and joy in believing.

Sun. 29.—I preached at eight to a still larger congregation, and in Morva at one, to near the same number. Many backsliders were among them; to whom I cried, "How shall I give thee up, Ephraim?" Few of the congregation were unmoved; and when we wrestled with God in prayer, we had a strong hope he would not cast them off for ever.

About five I began preaching at Newlyn, on part of the Gospel for the day, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In the morning I waked between two and three. I had had a looseness for several days. On *Sunday* it increased every hour; but I was resolved, with God's help, to preach where I had appointed. I had now, with the flux, a continual head-ache, violent vomitings, and several times in an hour, the cramp in my feet or legs; sometimes in both legs and both thighs together. But God enabled me to be throughly content, and thankfully resigned to him. I desired one to preach in my place in Ludgvan at noon, and at Helstone in the evening; and another on *Tuesday* noon, at Porkellis; promising, if I was able, to meet them in the evening.

Tues. 31.—After living a day and an half on claret and water, I found myself so easy, that I thought I could ride to Crowan. I found no inconvenience the first hour; but in the second my disorder returned. However, I rode on, being unwilling to disappoint the congregation, and preached

on, "Be careful for nothing." I then rode straight, as fast as I conveniently could, to Mr. Harris's, in Camborne.

Wed. AUGUST 1.—At half an hour after two in the morning, my disorder came with more violence than ever. The cramp likewise returned; sometimes in my feet or hand, sometimes in my thighs, my side, or my throat. I had also a continual sickness, and a sensation of fulness at my stomach, as if it were ready to burst. I took a vomit; but it hardly wrought at all: nor did any thing I took make any alteration. Thus I continued all day, and all the following night; yet this I could not but particularly observe,—I had no head-ache, no colic, nor any pain, (only the cramp,) from first to last.

Thur. 2.—Perceiving I gained no ground, but rather grew weaker and weaker, my stomach being drawn downward, so that I could not stand, nor lie, but on my right side, I sent to Redruth for Mr. Carter, who came without delay. Here again I saw the gracious providence of God, in casting me on so sensible and skilful a man. He advised me to persist in the same regimen I was in, and prescribed no physic, except a small dose of rhubarb. But even this (as I expected it would) was thrown up again immediately.

I was now well satisfied; having had the best advice which could be procured; though my disorder continued much as before. But about five in the afternoon it ceased at once, without any visible cause. The cramp also was gone, my stomach was easy, and I laid down and slept till six in the morning.

Fri. 3.—I began to recover my strength, so that I could sit up near two hours together. And from this time, I felt no inconvenience; only that I could not talk, nor stand long without resting.

Sun. 5.—In the afternoon I rode to Redruth, and preached to a large congregation in an open part of the street. My voice was low; but, the day being calm, I believe all could hear: and after I had done, I felt myself considerably stronger than when I begun.

Mon. 6.—I preached in Gwennap at five, and afterwards saw a strange sight,—a man that is old and rich, and yet not covetous. In the evening I preached at Penryn, and found my strength so restored, that I could speak loud enough to be heard by a numerous congregation; and thrice the next day, at Penryn, Bezore, (near Truro,) and St. Ewe.

Wed. 8.—We were invited to Mevagissey, a small town on the south sea. As soon as we entered the town, many ran together, crying, "See, the Methodees are come." But

they only gaped and stared; so that we returned unmolested to the house I was to preach at, a mile from the town. Many serious people were waiting for us, but most of them deeply ignorant. While I was showing them the first principles of Christianity, many of the rabble from the town came up. They looked as fierce as lions; but in a few minutes changed their countenance, and stood still. Toward the close, some began to laugh and talk, who grew more boisterous after I had concluded. But I walked straight through the midst of them, and took horse without any interruption.

On *Thursday*, 9, I rode to Port-Isaac, and the next day to Trewalder. The little society here meet every night and morning, with a Preacher or without; and whoever comes among them quickly feels what spirit they are of.

Sat. 11.—The rain stopped at twelve, and gave me an opportunity of preaching in the market-place at Camelford. I saw only one person in the congregation who was not deeply serious. That one (which I was sorry to hear) was the Curate of the parish.

Almost as soon as we set out, we were met by such a shower of rain as I never saw before in Europe. But it did us no hurt: we came very well, though very wet, to St. Gennis.

Sun. 12.—I never saw so many people in this church; nor did I ever before speak so plainly to them. They hear; but when will they feel? O what can man do toward raising either dead bodies, or dead souls!

Mon. 13.—The rain attended us all the way to Launceston. I preached at noon, but was not dry till the evening. Yet I did not catch any cold at all. What can hurt, without leave from God?

Tues. 14.—I willingly accepted the offer of preaching in the house lately built for Mr. Whitefield, at Plymouth-dock. Thus it behoveth us to trample on bigotry and party-zeal. Ought not all who love God to love one another?

Thur. 16.—I rode to Collumpton, but could not reach it till it was too late to preach.

Sun. 19.—I preached thrice at Tiverton, rode to Middlesey the next day, and on *Tuesday* to Bristol.

Fri. 24.—I endeavoured once more to bring Kingswood school into order. Surely the importance of this design is apparent, even from the difficulties that attend it. I have spent more money, and time, and care, on this, than almost any design I ever had: and still it exercises all the patience I have. But it is worth all the labour.

Mon. 27.—I came early to the New-passage; but the wind shifting, obliged me to wait near six hours. When we were almost over, it shifted again; so that we could not land till between six and seven.

Tues. 28.—I reached Cardiff. Finding I had all here to begin anew, I set out as at first, by preaching in the Castle-yard, on, "Lord, are there few that be saved?" I afterwards met what was once a society; and in the morning spoke severally to a few who were still desirous to join together, and build up, not devour, one another.

I preached in the evening at Fonmon; and on *Thursday*, 30, spake to many at Cardiff, who were resolved to set out once more in the Bible-way, and strengthen each other's hands in God.

Fri. 31.—We had a pleasant ride, and a ready passage; so that we reached Bristol in the afternoon. I preached in the evening over the remains of Mary Henley, a good soldier of Jesus Christ, who died rejoicing in his love the same day I set out for Cardiff.

Mon. SEPTEMBER 3.—I began visiting the little societies in Somersetshire and Wiltshire. This evening I preached at Shepton-mallet, and found much life among the poor, plain people. It was not so at Oakhill, the next day, where many once alive have drawn back to perdition. But at Coleford, in the evening, I found many living souls, though joined with some who did not adorn the Gospel.

Wed. 5.—I rode over to Kingswood, a little town near Wotton-under-edge. Some weeks since W—— S—— was invited to preach at Wotton; which he did once, in great peace. But the next time he went, the mob was so turbulent that he could not finish his sermon; upon which one desired him to come to Kingswood, which he did; and many people heard him gladly. Soon after I came in, a multitude of people was gathered from all parts. A large congregation was there at five in the morning, and a larger than ever in the evening. The next morning I accepted of Mr. B——'s offer; and, after reading Prayers, preached at the church. All the people expressed huge good-will; but none appeared to be deeply affected.

At half an hour after twelve I preached in the street, at Wickwar, about four miles from Kingswood; where there has been a small society for some years; many of whom can rejoice in God. The rest of the audience gave a civil attention, and seemed little pleased or displeased at the matter

Mon 10.—I preached to the condemned malefactors in

Newgate; but I could make little impression upon them. I then took horse for Paulton, where I called on Stephen Plummer, once of our society, but now a zealous Quaker. He was much pleased with my calling, and came to hear me preach. Being straitened for time, I concluded sooner than usual; but as soon as I had done, Stephen began. After I had listened half an hour, finding he was no nearer the end, I rose up to go away. His sister then begged him to leave off; on which he flew into a violent rage, and roared louder and louder, till an honest man took him in his arms, and gently carried him away.

What a wise providence was it, that this poor young man turned Quaker some years before he ran mad! So the honour of turning his brain now rests upon them, which otherwise must have fallen upon the Methodists.

I preached at six in the evening at Buckland, about two miles from Frome, in a meadow of Mr. Emblen's, a wonderful monument of the grace of God; who, from the day he received peace, (being then acquainted with no Methodist,) has continually walked in the light of God's countenance. The Curate had provided a mob, with horns, and other things convenient, to prevent the congregation's hearing me. But the better half of the mob soon left their fellows, and listened with great attention. The rest did no harm: so that we had a comfortable opportunity; and another at five in the morning.

Tues. 11.—I rode once more to New-kingswood. The hearers were more numerous than ever. As I did not expect to see them soon again, I used once more all possible plainness of speech; and their behaviour seemed to show that the word of God found its way into their hearts.

Fri. 14.—I read with great attention the Chevalier Ramsay's "Philosophical Principles of Religion." He undertakes to solve all the difficulties in the Christian Revelation, allowing him only a few postulata:—1. That human souls all existed, and personally sinned, in paradise. 2. That the souls of brutes are fallen angels. 3. That pain is the only possible means whereby God himself can cure sin: and, 4. That he will, in the end, by the pains of purgatory, purify and restore all men and all devils.—Amazing work this!

Mon. 17.—I began visiting the societies in Wiltshire, and found much cause to praise God on their behalf.

Thur. 27.—I was desired by Lady F. to visit her daughter, ill of a consumption. I found much pity, both for the parent and the child, pining away in the bloom of youth, and yet not without joy; as she was already much convinced of sin, and seemed to be on the very brink of deliverance.

I saw her once more on *Saturday*, 29, and left her patiently waiting for God. Not long after, my brother spent some time with her in prayer, and was constrained, to the surprise of all that were present, to ask of God again and again, that he would perfect his work in her soul, and take her to himself. Almost as soon as he had done, she stretched out her hands, said, "Come, Lord Jesus," and died.

Mon. OCTOBER 1.—I rode to Salisbury, and the next day to a village in the New Forest, eight miles wide of Southampton; where I preached, in the evening, to a well-meaning, serious congregation. *Wednesday*, 3. We rode to Southampton; thence crossed over to Cowes, and reached Newport before eleven.

At five in the afternoon, I went to the market-place. The congregation was large, and deeply attentive. It was near the same at six in the evening; and all seemed to drink in the exhortation, to "present themselves a living sacrifice, holy, acceptable to God."

A little before noon we set out for Shorhill, a village six miles south from Newport. I never saw a more fruitful, or a more pleasant country, than the inland part of this island. About one I preached at Shorhill, to (I suppose) all the poor and middling people of the town. I believe some of the rich also designed to come; but something of more importance—a dinner—came between.

At five I preached again at Newport, to most of the town, and many who came from the neighbouring villages. Surely, if there was any here to preach the word of God with power, a multitude would soon be obedient to the faith.

Fri. 5.—After preaching at six, I left this humane, loving people, rode to Cowes, and crossed over to Portsmouth. Here I found another kind of people, who had disputed themselves out of the power, and well nigh the form, of religion. However, I laboured (and not altogether in vain) to soften and compose their jarring spirits, both this evening and the next day. On *Sunday* noon I preached in the street at Fareham. Many gave great attention, but seemed neither to feel nor understand any thing. At five I began on Portsmouth-common. I admired not so much the immense number of people, as the uncommon decency of behaviour, which ran through the whole congregation. After sermon I explained to them, at large, the nature and design of our societies; and desired that if any of them were willing to join therein, they would call on me, either that evening or in the morning. I made no account of that shadow of a society which was before, without classes, without order or

rules; having never seen, read, or heard the printed Rules; which ought to have been given them at their very first meeting.

Mon. 8.—I rode to Godalming, and the next day to London. After resting there five days, on *Monday*, 15, I rode to Bedford. The melancholy account which I received here was as follows:—

1. In the year 1739, Mr. J. and W. D. came to Bedford. By them I was convinced that I was in a state of damnation, though I was outwardly unblamable. Some of the Germans came down in 1741, and engaged, 1. To draw no one from the Church. 2. To hold a meeting on Sunday nights for us that were of the Church. On these conditions I joined with them. But in the beginning of 1742 they dropped the Sunday night preaching, and required us to attend their meeting at the same hour that we used to go to church. I was much troubled at this, and wrote to Mr. John Wesley, entreating him to come down and help us.

2. When the Brethren learned this, they gave me abundance of fair words, and persuaded me to write again, and desire Mr. W. not to come. I was then made servant at the love-feast. I still received the sacrament at the church once a year; but I regarded the Church less and less: and being continually taught that works signified nothing, and that we could not do them without trusting in them, I, in a while, left off all works of charity, as well as reading the Bible and private prayer.

3. Their first Church was settled here in the beginning of the year 1744. On the 18th of February I was received into the congregation at London, and likewise into the Helpers' Conference. In 1746 Achenwelder, the Chief Labourer, insisted on my putting myself out of the corporation. I was in much doubt whether it was right so to do: but he commanded, and I obeyed. The next year he went to London, and, at his return to Bedford, spoke to this effect:—"My brethren, we have received new orders. In London, Yorkshire, and all other places, no person is to go out of the town, without the leave of the Chief Labourer. So it must be here. Observe, no one must go out of the town, no, not a mile, without leave from me."

4. In spring, 1750, they began building the chapel, for which they collected near two hundred pounds, and borrowed eight hundred more; for which eight of the English Brethren were engaged. Two of the English were bound for an hundred more; but none of the ten have any security at all.

They promised, indeed, to lodge the writings of the house in their hands; but it was never done.

5. About this time a relation left me two houses, near that wherein the single men lived. The Brethren advised me to rebuild them, and add another, for a marriage plan, promising to let me have whatever ground I wanted behind the houses. This promise they renewed over and over. About Michaelmas I began, and followed their direction in the whole building: but the night before I began, I went to Antone, the Chief Labourer, and told him, "The workmen were ready: if I am to have ground, I will go on; but not else." He said, "Go on: you shall have ground." Soon after, he set out the ground; for which I was to give eight pounds: but just as the houses were finished, Antone and Slicht sent for me, and told me they had received a letter from London, and I must have no ground, neither would they use the houses for a marriage plan. They were too near the single men; some of whom might perhaps see a woman sometimes in the yard. At the same time, they desired I would stop up my doors and windows on that side: if I would, they would either buy the houses, or take a lease of them.

I did as they desired. We then made several agreements, one after another; but they would stand to none of them. I offered them to lose thirty pounds, nay, at last fifty, out of my pocket; but in vain: so at this day I have but three pounds a year rent in all, out of which the land-tax is to be paid.

6. It is a general observation in Bedford, that the Brethren are the worst paymasters in the town: they contract debts, and take no care or thought about discharging them. I have too much proof of this in my own case; for many of them are in my debt, and never come near me.

7. Most of the English who are with them, that are of any trade, now trade for the Saviour; that is, they work for the Germans, who take all the profits, and use them as their journeymen. As such they punctually give in their accounts and cash; and if they want a coat, or any thing, ask it of the Brethren.

Mr. —— traded for, and lent money to, the Saviour, till he was absolutely ruined. After he had sunk above seven hundred pounds, he begged to have forty or fifty repaid out in vain. But, at length, by vehement importunity, he procured eighteen pounds.

8. Mr. Rimius has said nothing to what might have been said, concerning their marriage economy. I know an hundred times more than he has written: but the particulars are too shocking to relate. I believe no such things were ever practised before; no, not among the most barbarous Heathens.

9. A fortnight before Christmas last, a young man of their congregation, having married my daughter, without having first obtained the leave of their Head Labourer, one of the Labourers came to my house, and read to me nearly these words:—

"We, the Elders of the congregation of the Brethren, declare to you, W—— P——, M—— P——, your wife, E—— C——, and E——, your daughter, are utterly cut off from all church communion, from all fellowship and connexion whatsoever, with the Brethren, and that for ever and ever."

In the evening I met the little society, just escaped with the skin of their teeth. From the account which each of these likewise gave, it appeared clear to a demonstration: 1. That their Elders usurped a more absolute authority over the conscience, than the Bishop of Rome himself does: 2. That to gain and secure this, they use a continued train of guile, fraud, and falsehood of every kind: 3. That they scrape their votaries to the bone as to their worldly substance, leaving little to any, to some nothing, or less than nothing: 4. That still they are so infatuated as to believe that theirs is the only true Church upon earth.

Tues. 16.—I preached on St. Peter's-green at seven in the morning, and at five in the evening. It is amazing that any congregation should be found here, considering what stumblingblocks have been thrown in their way. Above fourteen years ago, Mr. Rogers, then Curate of St. Paul's, preached the pure Gospel with general acceptance. A great awakening began, and continually increased, till the poor weathercock turned Baptist; he then preached the absolute decrees with all his might; but in a while the wind changed again, and he turned and sunk into the German whirlpool. How many souls has this unhappy man to answer for!

Fri. 19.—I returned to London. *Saturday*, 20. I found myself out of order, but believed it would go off. On *Sunday*, 21, I was considerably worse, but could not think of sparing myself on that day.

Mon. 22.—I rose extremely sick; yet I determined, if it were possible, to keep my word, and accordingly set out soon after four for Canterbury. At Welling, I was obliged to stop; after resting an hour, I was much better; but soon after I took horse my sickness returned, and accompanied me to Brompton, near Chatham. In the evening I preached to a serious congregation, and at five in the morning. We came to Canterbury about one, when I was presently seized with the cold fit of an ague. About twelve I fell fast asleep, and waked well at seven in the morning.

Wed. 24.—I preached in the evening without any inconvenience, and at five in the morning. But about nine, I began shivering again. After the hot fit, I lay in a profuse sweat till eight. I then gradually cooled till I fell fast asleep, and rested sweetly till the morning.

Fri. 25.—Being determined to use that interval of health, I procured a chaise, and reached Brompton in the evening. I spoke, as I was able, in the evening; and God bore witness to the word of his grace.

Sat. 26.—I came to London; having received no hurt, but rather benefit, by the journey.

Thur. NOVEMBER 1.—I began visiting the classes, though I found, by the loss of my voice, that my bodily strength was not so far recovered as I before imagined.

Sat. 3.—I read over Andrew Fry's reasons for leaving the Brethren. Most of what he says, I knew before; yet I cannot speak of them in the manner which he does: I pity them too much to be bitter against them.

Sun. 4.—I rode to Hayes, because I had promised, though I was much out of order. It was with the utmost difficulty that I read Prayers, and preached, and administered the sacrament. I went through the evening service with more ease; but at night my strength quite failed. I should have taken some rhubarb the next day, but I had no time; having classes to meet from morning to night.

Thur. 8.—In the night my disorder returned more violent than it had been since I left Cornwall. I should have taken some ipecacuanha in the morning, but had no time to spare; my business being fixed for every hour, till four in the afternoon; and by that time all my complaints were gone, so that I needed only a little food and rest.

Mon. 12.—I set out in a chaise for Leigh, having delayed my journey as long as I could. I preached at seven, but was extremely cold all the time, the wind coming strong from a door behind, and another on one side; so that my feet felt just as if I had stood in cold water.

Tues. 13.—The chamber wherein I sat, though with a large fire, was much colder than the garden; so that I could not keep myself tolerably warm, even when I was close to the chimney. As we rode home on *Wednesday*, 14, the wind was high and piercing cold, and blew just in our face, so that the open chaise was no defence, but my feet were quite chilled. When I came home, I had a settled pain in my left breast, a violent cough, and a slow fever; but in a day or two, by following Dr. Fothergill's prescriptions, I found much alteration for the better; and on *Sunday*, 18, I

preached at Spitalfields, and administered the sacrament to a large congregation.

Mon. 19.—I retired to Shoreham, and gained strength continually; till about eleven at night, on *Wednesday*, 21, I was obliged by the cramp to leap out of bed, and continue, for some time, walking up and down the room, though it was a sharp frost. My cough now returned with greater violence, and that by day as well as by night.

Sat. 24.—I rode home, and was pretty well till night; but my cough was then worse than ever. My fever returned at the same time, together with the pain in my left breast; so that I should probably have stayed at home on *Sunday*, 25, had it not been advertised in the public papers, that I would preach a charity sermon at the chapel, both morning and afternoon. My cough did not interrupt me while I preached in the morning; but it was extremely troublesome while I administered the sacrament. In the afternoon I consulted my friends, whether I should attempt to preach again or no. They thought I should, as it had been advertised. I did so; but very few could hear. My fever increased much while I was preaching: however, I ventured to meet the society; and for near an hour my voice and strength were restored, so that I felt neither pain nor weakness.

Mon. 26.—Dr. F—— told me plain, I must not stay in town a day longer; adding, "If any thing does thee good, it must be the country air, with rest, asses' milk, and riding daily." So (not being able to sit an horse) about noon I took coach for Lewisham.

In the evening, (not knowing how it might please God to dispose of me,) to prevent vile panegyric, I wrote as follows:—

Here lieth the Body
OF
JOHN WESLEY,
A BRAND PLUCKED OUT OF THE BURNING:
WHO DIED OF A CONSUMPTION IN THE FIFTY-FIRST YEAR
OF HIS AGE,
NOT LEAVING, AFTER HIS DEBTS ARE PAID,
TEN POUNDS BEHIND HIM:
PRAYING,
GOD BE MERCIFUL TO ME, AN UNPROFITABLE SERVANT!

He ordered, that this, if any, inscription should be placed on his tomb-stone.

Wed. 28.—I found no change for the better, the medicines which had helped me before, now taking no effect. About noon (the time that some of our brethren in London had set apart for joining in prayer) a thought came into my mind to make an experiment. So I ordered some stone brimstone to be powdered, mixed with the white of an egg, and spread on brown paper, which I applied to my side. The pain ceased in five minutes, the fever in half an hour; and from this hour I began to recover strength. The next day I was able to ride, which I continued to do every day till January 1. Nor did the weather hinder me once; it being always tolerably fair (however it was before) between twelve and one o'clock.

Fri. DECEMBER 14.—Having finished all the books which I designed to insert in the "Christian Library," I broke through the Doctor's order, not to write, and began transcribing a Journal for the press; and in the evening I went to prayers with the family, without finding any inconvenience.

Thur. 20.—I felt a gradual increase of strength, till I took a decoction of the bark, which I do not find (such is the peculiarity of my constitution) will agree with me in any form whatever. This immediately threw me into a purging, which brought me down again in a few days, and quite disappointed me in my design of going out on Christmas-day.

Tues. JANUARY 1, 1754.—I returned once more to London.

On *Wednesday*, 2, I set out in the machine, and the next afternoon came to Chippenham. Here I took a post-chaise, in which I reached Bristol about eight in the evening.

Fri. 4.—I began drinking the water at the Hot-well, having a lodging at a small distance from it; and on *Sunday*, 6, I began writing Notes on the New Testament; a work which I should scarce ever have attempted, had I not been so ill as not to be able to travel or preach, and yet so well as to be able to read and write.

Mon. 7.—I went on now in a regular method, rising at my hour, and writing from five to nine at night; except the time of riding, half an hour for each meal, and the hour between five and six in the evening.

Sun. 13.—I went in a coach to Bristol, and gave a short exhortation to the society.

Mon. 14.—In the evening one or two of our neighbours desired to join in our family prayers; a few more soon made the same request, so that I had a little congregation every

night. After a few nights I began to add a short exhortation, so preparing myself for a larger congregation.

Sat. 19.—Mr. Bruce came with Mr. Milner, who had been for some time melancholy, even to madness; but by proper application to his mind, as well as body, the disorder sensibly abated in a short time.

Thur. 31.—My wife desiring to pay the last office to her poor dying child, set out for London, and came a few days before he went home, rejoicing and praising God.

Sun. FEBRUARY 3.—I went in a chaise to Kingswood, and administered the sacrament to a small congregation. I expected Mr. M—— to assist; but he slipped away, and hid himself till I had done.

Wed. 13.—I was sent for by one of my neighbours, dying of a consumption. She seemed full of good desires: but who does not, when death stands at the door?

Wed. 27.—My brother came down from London, and we spent several days together, in comparing the translation of the Evangelists with the original, and reading Dr. Heylyn's "Lectures," and Dr. Doddridge's "Family Expositor."

Sun. MARCH 10.—I took my leave of the Hot-well, and removed to Bristol.

Tues. 19.—Having finished the rough draught, I began transcribing the Notes on the Gospels.

Tues. 26.—I preached for the first time, after an intermission of four months. What reason have I to praise God, that he does not take the word of his truth utterly out of my mouth!

Sat. 30.—I took my leave of a venerable monument of divine mercy, Colonel T——d; who, after wandering from God fourscore years, has at length found the way of peace, and is continually panting after God.

Mon. APRIL 1.—We set out in the machine, and the next evening reached the Foundery. *Wednesday*, 3. I settled all the business I could, and the next morning retired to Paddington. Here I spent some weeks in writing; only going to town on Saturday evenings, and leaving it again on Monday morning.

In my hours of walking I read Dr. Calamy's "Abridgment of Mr. Baxter's Life." What a scene is opened here! In spite of all the prejudice of education, I could not but see that the poor Nonconformists had been used without either justice or mercy; and that many of the Protestant Bishops of King Charles had neither more religion, nor humanity, than the Popish Bishops of Queen Mary.

Sun. 21.—Mr. Skelton told me, "Sir, I intend, on Friday

next, to go down to Bury, and settle there." Finding he was fully determined, I said nothing against it. So we parted civilly.

Mon. 29.—I preached at Sadler's-wells, in what was formerly a play-house. I am glad when it pleases God to take possession of what Satan esteemed his own ground. The place, though large, was extremely crowded; and deep attention sat on every face.

Tues. 30.—I rode to S——, with one to whom a large estate is fallen, by her uncle's dying without a will. It is a miracle if it does not drown her soul in everlasting perdition.

Sun. MAY 12.—I laboured to convince Mr. Green that he had not done well, in confuting (as he termed it) the sermon I had preached the Sunday before in the morning, from the same pulpit in the afternoon: but he was absolutely above conviction. I then asked, "Will you meet me half way? I will never preach publicly against you: will not you against me?" But he disclaimed any such agreement; and walked away, as one who did not design to come any more. He told all he met, I had put him away. Indeed not I: but I adore the providence of God. He has put himself away; nor shall I desire him to come again, till he has a more sound judgment, or a more teachable spirit.

Mon. 13.—I began explaining, to the morning congregation, Bolton's "Directions for Comfortable Walking with God." I wish all our Preachers, both in England and Ireland, would herein follow my example; and frequently read in public, and enforce select portions of the "Christian Library."

Wed. 22.—Our Conference began; and the spirit of peace and love was in the midst of us. Before we parted, we all willingly signed an agreement, not to act independently on each other: so that the breach lately made has only united us more closely together than ever.

Sun. 26.—I rode to Hillingdon, and preached to a very genteel congregation, who behaved with abundantly more decency and seriousness than I expected. This is the church to which many of Mr. M—'s parishioners have gone, ever since he preached salvation by faith. And how has God overtaken them; who, by the long illness of the Curate, has brought Mr. M—— to preach at this very place!

JUNE 2.—(Being *Whit-Sunday.*) I preached at the Foundery; which I had not done before in the evening; still I have not recovered my whole voice or strength perhaps I never may: but let me use what I have.

Tues. 11.—I rode to Cookham. The next evening I preached in a magnificent apartment, to a suitable congregation. How seldom is the Gospel heard in a palace! But what is too hard for God?

Mon. 17.—I took another ride to Sundon, and on the road read "Strada de Bello Belgico;" an historian scarce inferior in any respect either to Livy or Tacitus. As to his religion, I should rather compare him to the former: for Tacitus was no friend either to superstition or cruelty.

Thur. 20.—We spent some hours at Rest, a seat of the late Duke of Kent; who was forty years laying out and improving the gardens, which I cannot but prefer even before Lord Cobham's. But how little did the place answer its name! How little rest did its miserable master enjoy! Thou, O God, hast made our heart for thyself; and it cannot rest, till it resteth in thee.

Wed. 26.—I read one of the prettiest trifles which perhaps is extant in the English tongue, Mr. Hay, "On Deformity." Surely such a writer deserves a better subject.

Sat. JULY 6.—I spent two hours in the gardens at Kensington. They are just fit for a King; far more grand than pleasant: and yet nothing so grand as many parts of the Peak in Derbyshire.

Mon. 8.—I set out with my brother, and on *Wednesday*, 10, reached Lakenham, near Norwich. Here we had a full account of that wretched man, James Wheatley, for whom, I fear, it had been good if he had not been born. All Norwich was in an uproar concerning him; so that it did not appear we could have any place there. However, on *Sunday*, 14, at seven in the morning, my brother took his stand in the street. A multitude of people quickly gathered together, and were tolerably quiet, all things considered. I would willingly have taken his place in the evening, but had neither voice nor strength. However, on *Thursday*, 18, being a little recovered from the illness which had attended me for several days, after my brother had done, I spoke to the congregation for a few minutes; and promised to see them again, if God should restore my strength, at the first opportunity.

Fri. 19.—I rode to Newmarket, and the next day to Bedford. *Sunday*, 21. I preached near St. Peter's-green; having never preached abroad since I was there before. *Monday*, 22. I returned to London.

Mon. AUGUST 5.—I set out for Canterbury. On the way I read Mr. Baxter's "History of the Councils." It is utterly astonishing, and would be wholly incredible, but that his

vouchers are beyond all exception. What a company of execrable wretches have they been, (one cannot justly give them a milder title,) who have almost in every age, since St. Cyprian, taken upon them to govern the Church! How has one Council been perpetually cursing another; and delivering all over to Satan, whether predecessors or cotemporaries, who did not implicitly receive their determinations, though generally trifling, sometimes false, and frequently unintelligible, or self-contradictory! Surely Mahometanism was let loose to reform the Christians! I know not but Constantinople has gained by the change.

Tues. 6.—I was much out of order: however, I preached in the evening; but could do nothing the next day. On *Thursday* I hastened back to London, and came pretty well to the Foundery. I consulted Dr. F. the next morning, who advised me to return to the Hot-well without delay.

Sun. 11.—I buried the body of Mary Doxsey, long a pattern of patience and gentleness. *Monday*, 12. I set out in the machine; and on *Tuesday* night (taking horses at Bath) came to Bristol.

Wed. 14.—I took a lodging at the New Hot-well, where I was free both from noise and hurry; and had an opportunity of drinking the water late in the evening, and early in the morning. But my course of physic was near being cut short the next day, by a large stone which was hung up as the weight of a jack. I applied to my head cloths dipped in cold water, which presently stopped the bleeding, and so abated the swelling, that in a few hours I found no farther inconvenience.

Sat. 31.—After preaching at Weaver's-hall, one of the audience, a Clergyman (who had then a parish near Bridgewater, but is now, I trust, in Abraham's bosom) desired to have some conversation with me, and spoke without reserve. His experience was of a peculiar kind, much resembling that of Gregory Lopez. But he soon determined to seek Christ, for the time to come, not in a desert, but in the congregation of his people.

Mon. SEPTEMBER 2.—I set out for the west. About eleven, one stopped me on the road, and earnestly desired me to turn aside, and pray with one who was near death. I found her worn away to a skeleton, and rotting in pieces with the King's evil. But her greatest trouble seemed to be, that she was not so alive to God as formerly. After prayer, her mind was more composed; and she could trust God both with her soul and body.

At noon I met the little, loving society at Shepton; and

in the evening preached at Middlesey. My work to-day was full enough for my strength.

Tues. 3.—We rode easily to Taunton After we had rested a while, one desired me to step to his father, who was dying of a consumption. He had been always a very honest, moral man; but now found, this was not the one thing needful, and appeared earnestly desirous of knowing Christ, and the power of his resurrection.

A little before twelve we set out from Taunton. The sun shone exceeding hot, so that I was almost worn out when we called at the house of a friend on Maiden-down. But after a little rest, my strength returned; and I went on, not much tired, to Tiverton.

Wed. 4.—We took horse early, and rode to Oakhampton. Our landlord here informed us, he was upwards of ninety; yet had not lost either his sight, hearing, or teeth. Nor had he found that for which he was born. Indeed, he did not seem to have any more thought about it, than a child of six years old.

We could not but observe, that although the sky appeared continually between the clouds, which drove to and fro, yet the sun scarce shone upon us for six minutes together, from six in the morning to six in the evening. Soon after six I preached at Launceston, and met the society.

Thur. 5.—At noon I preached at the Town hall, to a very wild, yet civil congregation. At two, the stewards, not only from the upper part of Cornwall, but several from the western societies, met. At six I preached in the Town-hall again; and for the sake of this hour only, (had no other end been answered,) I should have thought all the labour of my journey well bestowed.

Fri. 6.—I rode to Plymouth-dock, and preached in the room lately built. But though it was three or four times as large as the old, it would not contain the congregation. Is the time come, when even this barren soil shall bring forth "fruits of righteousness?"

Sat. 7.—I set out at three, reached Collumpton by six in the evening, and, after half an hour's rest, was enabled to preach in the little meadow, without any faintness or weariness.

Sun. 8.—In the evening I preached at Tiverton, in the garden which adjoins to the preaching-house. It was a refreshing season.

Mon. 9.—I preached at Charlton, a village six miles from Taunton, to a large congregation gathered from the towns and country for many miles round. All the farmers here

had some time before entered into a joint engagement to turn all out of their service, and give no work to any, who went to hear a Methodist Preacher. But there is no counsel against the Lord. One of the chief of them, Mr. G——, was not long after convinced of the truth, and desired those very men to preach at his house. Many of the other confederates came to hear, whom their servants and labourers gladly followed. So the whole device of Satan fell to the ground; and the word of God grew and prevailed.

Tues. 10.—I rode to Dr. Robertson's, at Pitcomb; and after spending a few agreeable and useful hours in that delightful recess, went forward, about four miles, to Westcomb. I preached on a green place in the town about eight in the morning, to a deeply attentive congregation; and came in the afternoon to Bristol, at least as well as when I set out.

Tues. 17.—I rode to Trowbridge, where one who found peace with God while he was a soldier in Flanders, and has been much prospered in business since his discharge, has built a preaching-house at his own expense. He had a great desire that I should be the first who preached in it; but before I had finished the hymn, it was so crowded, and consequently so hot, that I was obliged to go out and stand at the door: there was a multitude of hearers, rich and poor. O that they may not all hear in vain!

Fri. 27.—I thought I had strength enough to keep a watch-night, which I had not done before for eleven months. But though I broke off at eleven, I almost lost my voice; and the next evening at Weaver's-hall it entirely failed, so that I had much difficulty to conclude my sermon.

Mon. 30.—I preached at Coleford, our other Kingswood, where also the lions are become lambs. On *Tuesday* we went on to Salisbury.

Wed. October 2.—I walked to Old-sarum, which, in spite of common sense, without house or inhabitants, still sends two Members to the Parliament. It is a large, round hill, encompassed with a broad ditch, which, it seems, has been of a considerable depth. At the top of it is a cornfield; in the midst of which is another round hill, about two hundred yards in diameter, encompassed with a wall, and a deep ditch. Probably before the invention of cannon, this city was impregnable. Troy was; but now it is vanished away, and nothing left but "the stones of emptiness."

Thur. 3.—I rode to Reading, and preached in the evening. Observing a warm man near the door, (which was once of the society,) I purposely bowed to him; but he made no

return. During the first prayer he stood, but sat while we sung. In the sermon his countenance changed, and in a little while he turned his face to the wall. He stood at the second hymn, and then kneeled down. As I came out he catched me by the hand, and dismissed me with a hearty blessing.

Fri. 4.—I came to London. On *Monday*, 7, I retired to a little place near Hackney, formerly a seat of Bishop Bonner's, (how are the times changed!) and still bearing his name. Here I was as in a College.

Twice a day we joined in prayer. The rest of the day, (allowing about an hour for meals, and another for walking before dinner and supper,) I spent quietly in my study.

Sat. 12.—I administered the sacrament to R—— A——. Some years ago he found peace with God, and was freed at once, without any human means, from a distemper naturally incurable. But after three years, on his falling back into the world, it returned more violent than ever; and will probably now be cured no more but by the universal remedy, —death.

Sat. 26.—Mr. Gilbert Tennent, of New-England, called upon me, and informed me of his design, now ready to be executed, of founding an American College for Protestants of every denomination: an admirable design, if it will bring Protestants of every denomination to bear with one another.

Mon. 28. I delivered my own soul, by one more conversation with Sir —— ——; the substance of which I wrote to him the next day in the following letter:—

"Sir, *October* 28, 1754.

"Whether I see you any more in this life or no, I rejoice that I have seen you this once; and that God enabled you to bear with patience, what I spoke in the simplicity of my heart.

"The substance of what I took the liberty to mention to you this morning was, You are on the borders of the grave, as well as I: shortly we must both appear before God. When it seemed to me, some months since, that my life was near an end, I was troubled that I had not dealt plainly with you. This you will permit me to do now, without any reserve, in the fear and in the presence of God.

"I reverence you for your office as a Magistrate; I believe you to be an honest, upright man; I love you for having protected an innocent people from their cruel and lawless oppressors. But so much the more am I obliged to say, (though I judge not; God is the judge,) I fear you are

covetous; that you love the world: and if you do, as sure as the word of God is true, you are not in a state of salvation.

"The substance of your answer was, 'That many people exhort others to charity from self-interest; that men of fortune must mind their fortune; that you cannot go about to look for poor people; that when you have seen them yourself, and relieved them, they were scarce ever satisfied; that many make an ill use of what you give them: that you cannot trust the account people give of themselves by letters; that, nevertheless, you do give to private persons, by the hands of Colonel Hudson and others; that you have also given to several hospitals an hundred pounds at a time; but that you must support your family; that the Lowther family has continued above four hundred years; that you are for great things,—for public charities, and for saving the nation from ruin; and that others may think as they please, but this is your way of thinking, and has been for many years.'

"To this I replied: '1. Sir, I have no self-interest in this matter: I consult your interest, not my own; I want nothing from you; I desire nothing from you; I expect nothing from you: but I am concerned for your immortal spirit, which must so soon lanch into eternity. 2. It is true, men of fortune must mind their fortune; but they must not love the world. If any man love the world, the love of the Father is not in him. 3. It is true, likewise, you cannot go about to look for poor people; but you may be sufficiently informed of them by those that can. 4. And if some of these are never satisfied, this is no reason for not relieving others. 5. Suppose, too, that some make an ill use of what you give, the loss falls on their own head; you will not lose your reward for their fault: what you laid out, God will pay you again. 6. Yet certainly you do well to have all the assurance you can, that those to whom you give are likely to make a good use of it; and therefore to expect a stronger recommendation of them than their own, whether by letter or otherwise. 7. I rejoice that you have given to many by so worthy a man as Colonel Hudson, whose word is certainly a sufficient recommendation. 8. I rejoice likewise that you have given some hundreds of pounds to the hospitals, and wish it had been ten thousand. 9. To the support of the family I did not object; but begged leave to ask, whether this could not be done, without giving ten thousand a year to one who had as much already? And whether you could answer this to God, in the day wherein he shall judge the world? 10. I likewise granted, that the family had continued above four hundred years; but observed,

meantime, that God regarded it not a jot the more for this; and that four hundred or one thousand years are but a moment, compared to eternity. 11. I observed likewise that great things may be done, and little things not left undone. 12. And that if this, or any other way of thinking be according to Scripture, then it is sound and good; whereas, if it be contrary to Scripture, it is not good, and the longer we are in it, so much the worse.'

"Upon the whole, I must once more earnestly entreat you to consider yourself, and God, and eternity. As to yourself, you are not the proprietor of any thing; no, not of one shilling in the world. You are only a steward of what another entrusts you with, to be laid out not according to your will but His. And what would you think of your steward, if he laid out what is called your money, according to his own will and pleasure? 2. Is not God the sole proprietor of all things? And are not you to give an account to him for every part of his goods? And O how dreadful an account, if you have expended any part of them not according to his will, but your own! 3. Is not death at hand? And are not you and I just stepping into eternity? Are we not just going to appear in the presence of God; and that naked of all worldly goods? Will you then rejoice in the money you have left behind you? Or in that you have given to support a family, as it is called; that is, in truth, to support the pride, and vanity, and luxury, which you have yourself despised all your life long? O, Sir, I beseech you, for the sake of God, for the sake of your own immortal soul, examine yourself, whether you do not love money? If so, you cannot love God. And if we die without the fear of God, what remains? Only to be banished from him for ever and ever! I am, with true respect, Sir,

"Your servant, for Christ's sake."

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL.

FROM FEBRUARY 16, 1755, TO JUNE 16, 1758.

NUMBER X.

JOURNAL

FROM FEBRUARY 16, 1755, TO JUNE 16, 1758.

FEBRUARY 16, 1755.—Having heard a confused account from a place near Camelford, in Cornwall, I wrote to a friend near it, and received the following answer:—

"ACCORDING to your desire, I have inquired into the particulars of the late affair at Delabole quarry. The rock is about thirty yards thick; but the most valuable part of the stone lies undermost.

"There were nine partners who shared the advantage of this part of the quarry. Being greedy of gain, they brought out as much of the under part as possible; and the rather, because the time for which they had hired it was within a month of expiring.

"On Monday, Dec. 2, William Lane, John Lane, William Kellow, and five more of the partners, met in the morning, and sent one of their number for Theophilus Kellow to come to work. He came, but was so uneasy he could not stay, but quickly returned home. William Kellow was sent for in haste, and went to look after his mare, which had cast her foal. The other seven continued labouring till twelve. All the workmen usually dine together; but these wrought on, when the rest withdrew, till in a moment they were covered with rocks of all sizes, falling about ten yards, some of which were thought to be three tons weight. William Lane had, some years since, known the love of God. He was sitting, cleaving stones, when the rock calved in upon him, with a concave surface, which just made room for his body: only one edge of it light upon him, and broke one of his thigh bones. When they dug away the stones, he was earnestly praying to God, and confessing his unfaithfulness. As soon as he looked up, he began exhorting all around instantly to make their peace with God. His bone being set, he soon recovered both his bodily strength, and the peace and love which he had lost. Another who sat close by his side, was covered over, and killed at once. Close to him, John Lane (son of William) was standing: he was

thrown upon his face, he knew not how, and a sharp-edged stone pitched between his thighs; on which a huge rock fell, and was suspended by it, so as to shadow him all over. The other five were entirely dashed in pieces."—Doth not God save those that trust in him?

Tues. APRIL 1.—I rode from Bristol to a village named Kingswood, near Wotton-under-Edge. The church was exceeding full, and the congregation was serious and well-behaved: and I had since the satisfaction of being informed, that many of them are much changed, at least in their outward behaviour.

Wed. 2.—With some difficulty we reached Stanley: there has been lately a great awakening in this country. I never saw such a congregation here before, notwithstanding the wind and rain; and all present seemed to receive the word with gladness and readiness of mind. There is a solid, serious people in these parts, who stand their ground against all opposition. The warmest opposers are the Jacobites, who do not love us, because we love King George. But they profit nothing; for more and more people "fear God, and honour the King."

We rode on *Thursday* in the afternoon through heavy rain, and almost impassable roads, to Evesham; and on *Friday*, 4, to Birmingham, a barren, dry, uncomfortable place. Most of the seed which has been sown for so many years, the "wild boars" have "rooted up;" the fierce, unclean, brutish, blasphemous Antinomians have utterly destroyed it. And the mystic foxes have taken true pains to spoil what remained, with their new Gospel. Yet it seems God has a blessing for this place still; so many still attend the preaching; and he is eminently present with the small number that is left in the society.

Sat. 5.—I preached at Wednesbury, and at eight on *Sunday* morning. But the great congregation assembled in the afternoon, as soon as the service of the church was over, with which we take care never to interfere. A solemn awe seemed to run all through the company in the evening, when I met the society. We have indeed preached the Gospel here "with much contention:" but the success overpays the labour.

Mon. 7.—I was advised to take the Derbyshire road to Manchester. We baited at an house six miles beyond Lichfield. Observing a woman sitting in the kitchen, I asked, "Are you not well?" and found she had just been taken ill, (being on her journey,) with all the symptoms of an approaching pleurisy She was glad to hear of an easy,

cheap, and (almost) infallible remedy,—an handful of nettles, boiled a few minutes, and applied warm to the side. While I was speaking to her, an elderly man, pretty well dressed, came in. Upon inquiry, he told us he was travelling, as he could, towards his home near Hounslow, in hopes of agreeing with his creditors, to whom he had surrendered his all. But how to get on he knew not, as he had no money, and had caught a tertian ague. I hope a wise Providence directed this wanderer also, that he might have a remedy for both his maladies.

Soon after we took horse we overtook a poor man creeping forward on two crutches. I asked, whither he was going. He said, toward Nottingham, where his wife lived: but both his legs had been broke while he was on shipboard, and he had now spent all his money. This man likewise appeared exceeding thankful, and ready to acknowledge the hand of God.

In the afternoon we came to Barton-forge; where a gentleman of Birmingham has set up a large iron-work, and fixed five or six families, with a serious man over them, who lost near all he had in the great riot at Wednesbury. Most of them are seeking to save their souls. I preached in the evening, not to them only, but to many gathered from all parts, and exhorted them to love and help one another.

Tues. 8.—I had designed to go straight on to Hayfield; but one from Ashbourn pressed me much to call there; which accordingly I did at seven in the morning, and preached to a deeply serious congregation. Seventeen or eighteen then desired to join in a society, to whom I spoke severally, and was well pleased to find that near half of them knew the pardoning love of God. One of the first I spoke to was Miss Beresford,—a sweet, but short-lived flower!

Through much hail, rain, and wind, we got to Mr. B—'s, at Hayfield, about five in the afternoon. His favourite daughter died some hours before we came; such a child as is scarce heard of in a century. All the family informed me of many remarkable circumstances, which else would have seemed incredible. She spoke exceeding plain, yet very seldom; and then only a few words. She was scarce ever seen to laugh, or heard to utter a light or trifling word: she could not bear any that did, nor any one who behaved in a light or unserious manner. If any such offered to kiss or touch her, she would turn away and say, "I don't like you." If her brother or sisters spoke angrily to each other, or behaved triflingly, she either sharply reproved (when that

seemed needful) or tenderly entreated them to give over If she had spoke too sharply to any, she would humble herself to them, and not rest till they had forgiven her. After her health declined, she was particularly pleased with hearing that hymn sung, "Abba, Father;" and would be frequently singing that line herself,—

"Abba, Father, hear my cry!"

On Monday, April 7, without any struggle, she fell asleep, having lived two years and six months.

Wed. 9.—In the evening I preached at Manchester. The mob was tolerably quiet, as long as I was speaking, but immediately after, raged horribly. This, I find, has been their manner for some time. No wonder; since the good Justices encourage them.

Thur. 10.—I rode to Hayfield again, to bury Mr. B—'s child. Abundance of people were gathered together, and I found uncommon liberty in preaching. Who would have looked for such a congregation as this in the Peak of Derbyshire?

I returned to Manchester the next day, and had a quiet congregation both that evening and the following.

Sun. 13.—I met the society at five, and showed them wherein I feared they had grieved the Spirit of God, and provoked him to deliver them to be thus outraged by "the beasts of the people." I then rode to Hayfield once more, where Mr. B—— read Prayers, and preached a solemn and affecting sermon, relative to the late providence. In the afternoon I again found great liberty of spirit in applying those awful words, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Mon. 14.—I rode by Manchester (where I preached about twelve) to Warrington. At six in the morning, *Tuesday*, 15, I preached to a large and serious congregation; and then went on to Liverpool, one of the neatest, best-built towns I have seen in England: I think it is full twice as large as Chester; most of the streets are quite straight. Two-thirds of the town, we were informed, have been added within these forty years. If it continue to increase in the same proportion, in forty years more it will nearly equal Bristol. The people in general are the most mild and courteous I ever saw in a sea-port town; as indeed appears by their friendly behaviour, not only to the Jews and Papists who live among them, but even to the Methodists (so called). The preaching-house is a little larger than that at Newcastle. It was thoroughly filled at seven in the evening; and the

hearts of the whole congregation seemed to be moved before the Lord, and before the presence of his power.

Every morning, as well as evening, abundance of people gladly attended the preaching. Many of them, I learned, were dear lovers of controversy: but I had better work. I pressed upon them all "repentance toward God, and faith in our Lord Jesus Christ."

Sun. 20.—I explained, after the evening preaching, the Rules of the society, and strongly exhorted the members to adorn their profession by all holiness of conversation.

Mon. 21.—I rode to Bolton. Being now among those who were no "strangers to the covenant of promise," I had no need to lay the foundation again, but exhorted them to "rejoice evermore." Their number is a little reduced since I was here before: and no wonder; while the sons of strife are on every side, some for Mr. Bennet, some for Mr. Wh—. The little flock, notwithstanding, hold on their way, looking straight to the prize of their high calling.

Thur. 24.—We rode in less than four hours the eight miles (so called) to Newell-hay. Just as I began to preach the sun broke out, and shone exceeding hot on the side of my head. I found, if it continued, I should not be able to speak long, and lifted up my heart to God. In a minute or two it was covered with clouds, which continued till the service was over. Let any who please, call this chance: I call it an answer to prayer.

Fri. 25.—About ten I preached near Todmorden. The people stood, row above row, on the side of the mountain. They were rough enough in outward appearance; but their hearts were as melting wax.

One can hardly conceive any thing more delightful than the vale through which we rode from hence. The river ran through the green meadows on the right. The fruitful hills and woods rose on either hand: yet here and there a rock hung over, the little holes of which put me in mind of those beautiful lines,—

> *Te, Domine, intonsi montes, te saxa loquentur*
> *Summa Deum, dum montis amat juga pendulus hircus,*
> *Saxorumque colit latebrosa cuniculus antra!**

At three in the afternoon I preached at Heptonstall, on the brow of the mountain. The rain began almost as soon as I began to speak. I prayed that, if God saw best, it

* This is a beautiful paraphrase on that verse in the one hundred and fourth Psalm: "The high hills are a refuge for the wild goats, and so are the stony rocks for the conies."

might be stayed, till I had delivered his word. It was so, and then began again. But we had only a short stage to Ewood.

Sat. 26.—I preached, at seven, to a large and serious congregation, and again at four in the afternoon. When I began, in a meadow near the house, the wind was so high, I could hardly speak. But the winds too are in God's hand: in a few minutes that inconvenience ceased, and we found the Spirit of God breathing in the midst of us, so that great was our rejoicing in the Lord.

Sun. 27.—A little before I took horse, I looked into a room as I walked by, and saw a good old man, bleeding almost to death. I desired him immediately to snuff vinegar up his nose, and apply it to his neck, face, and temples. It was done; and the blood entirely stopped in less than two minutes.

The rain began about five, and did not intermit till we came to Haworth; notwithstanding which, a multitude of people were gathered together at ten. In the afternoon I was obliged to go out of the church, abundance of people not being able to get in. The rain ceased from the moment I came out, till I had finished my discourse.—How many proofs must we have that there is no petition too little, any more than too great, for God to grant?

Mon. 28.—I preached at Keighley; on *Tuesday* at Bradford, which is now as quiet as Birstal. Such a change has God wrought in the hearts of the people since John Nelson was in the dungeon here. My brother met me at Birstal in the afternoon.

Wed. 30.—We began reading together, "A Gentleman's Reasons for his Dissent from the Church of England." It is an elaborate and lively tract, and contains the strength of the cause; but it did not yield us one proof that it is lawful for us (much less our duty) to separate from it.

Thur. MAY 1.—I finished the "Gentleman's Reasons" (who is a Dissenting Minister at Exeter). In how different a spirit does this man write from honest Richard Baxter! The one dipping, as it were, his pen in tears, the other in vinegar and gall. Surely one page of that loving, serious Christian, weighs more than volumes of this bitter, sarcastic jester.

Sun. 4.—I preached at one, and again at five, to some thousands at the foot of the hill. I believe this hollow would contain sixty thousand people, standing one above another; and a clear, strong voice might command them all: although, if they stood upon a plain, I doubt whether

any human voice could be distinctly heard by half the number.

Tues. 6.—Our Conference began at Leeds. The point on which we desired all the Preachers to speak their minds at large was, "Whether we ought to separate from the Church?" Whatever was advanced on one side or the other was seriously and calmly considered; and on the third day we were all fully agreed in that general conclusion,—that (whether it was lawful or not) it was no ways expedient.

Mon. 12.—We rode (my wife and I) to Northallerton.

Tues. 13.—I rode on to Newcastle. I did not find things here in the order I expected. Many were on the point of leaving the Church, which some had done already; and, as they supposed, on my authority! O how much discord is caused by one jarring string! How much trouble by one man who does not walk by the same rule, and agree in the same judgment with his brethren!

May 18.—(Being *Whit-Sunday.*) I preached about eight at Gateshead-fell, and returned before the service at St. Andrew's began. At the sacrament many found an uncommon blessing, and felt God has not yet left the Church.

In the following week I spake to the members of the society severally, and found far fewer than I expected prejudiced against the Church: I think not above forty in all. And I trust the plague is now stayed.

Wed. 21.—I preached at Nafferton, near Horsley, about thirteen miles from Newcastle. We rode chiefly on the new western road, which lies on the old Roman wall. Some part of this is still to be seen, as are the remains of most of the towers, which were built a mile distant from each other, quite from sea to sea. But where are the men of renown who built them, and who once made all the land tremble? Crumbled into dust! Gone hence, to be no more seen, till the earth shall give up her dead!

Thur. 22.—Mr. Wardrobe, Minister of Bathgate, in Scotland, preached at the Orphan-house in the evening, to the no small amazement and displeasure of some of his zealous countrymen.

Sat. 24.—I preached at Sheephill. The cold drove us into the house: which, being much crowded, was as hot as an oven. Riding afterwards in the keen north wind, it seized upon my breast immediately However, I made a shift to preach at Chester; and then went on to Sunderland.

Sun. 25.—I preached at eight, though not without pain,

not having recovered my voice. We had an useful sermon at church. As soon as the sacrament was over, I preached in the High-street, (it being *Trinity-Sunday*,) upon, "There are three that bear record in heaven;" and my voice was so restored, that I could command the whole congregation, though it was exceeding large.

Mon. 26.—I rode to Morpeth, and preached in the market-place to a small but quiet congregation. In the evening I preached in the new room at Alnwick; but I could scarce be heard, my voice being very weak. In the morning it was stronger: so I preached with more ease at five; and then returned to Newcastle.

Thur. 29.—I had the pleasure of seeing Mr. Gillies, from Glasgow. He preached for me in the evening, to the still greater astonishment of the warm men; who "could never have thought it of him!" Shall we not have more and more cause to say,—

> "Names, and sects, and parties fall;
> Thou, O Christ, art all in all?"

Fri. 30.—I walked to the Infirmary. It is finely situated on the top of the hill; and is the best ordered of any place of the kind I have seen in England. Nor did I ever see so much seriousness in an hospital before: none were laughing or talking lightly; many were reading the Bible: and when I talked to, and prayed with one, the whole ward listened with deep attention.

Mon. JUNE 2.—I left Newcastle; and came to Durham, just as Jacob Rowell had done preaching, or rather, attempting to preach; for the mob was so noisy, that he was constrained to break off. I reached Osmotherly in the evening, and found a large congregation waiting. I preached immediately; God renewing my strength, and comforting my heart.

Here I inquired, of eye and ear witnesses, concerning what lately occurred in the neighbourhood. On Thursday, March 25th last, being the week before Easter, many persons observed a great noise near a ridge of mountains in Yorkshire, called Black-Hamilton. It was observed chiefly in the south-west side of the mountain, about a mile from the course where the Hamilton races are run; near a ridge of rocks, commonly called Whiston-cliffs, or Whiston-white-mare; two miles from Sutton, about five from Thirsk.

The same noise was heard on Wednesday, by all who went that way. On Thursday, about seven in the morning, Edward Abbot, weaver, and Adam Bosomworth, bleacher,

both of Sutton, riding under Whiston-cliffs, heard a roaring, (so they termed it,) like many cannons, or loud and rolling thunder. It seemed to come from the cliffs; looking up to which they saw a large body of stone, four or five yards broad, split and fly off from the very top of the rocks. They thought it strange, but rode on. Between ten and eleven a larger piece of the rock, about fifteen yards thick, thirty high, and between sixty and seventy broad, was torn off and thrown into the valley.

About seven in the evening, one who was riding by observed the ground to shake exceedingly; and soon after several large stones or rocks, of some tons weight each, rose out of the ground. Others were thrown on one side, others turned upside down, and many rolled over and over. Being a little surprised, and not very curious, he hasted on his way.

On Friday and Saturday the ground continued to shake, and the rocks to roll over one another. The earth also clave asunder in very many places, and continued so to do till Sunday morning.

Being at Osmotherley, seven miles from the cliffs, on Monday, June 2, and finding Edward Abbot there, I desired him, the next morning, to show me the way thither. I walked, crept, and climbed, round and over great part of the ruins. I could not perceive, by any sign, that there was ever any cavity in the rock at all; but one part of the solid stone is cleft from the rest, in a perpendicular line, and smooth, as if cut with instruments: nor is it barely thrown down, but split into many hundred pieces; some of which lie four or five hundred yards from the main rock.

The ground nearest the cliff is not raised, but sunk considerably beneath the level: but at some distance it is raised in a ridge of eight or ten yards high, twelve or fifteen broad, and near an hundred long. Adjoining to this lies an oval piece of ground, thirty or forty yards in diameter, which has been removed, whole as it is, from beneath the cliff, without the least fissure, with all its load of rocks; some of which were as large as the hull of a small ship. At a little distance is a second piece of ground, forty or fifty yards across, which has been also transplanted entire, with rocks of various sizes upon it, and a tree growing out of one of them. By the removal of one or both of these, I suppose the hollow near the cliff was made.

All round them lay stones and rocks, great and small; some on the surface of the earth, some half sunk into it, some almost covered, in variety of positions. Between these

the ground was cleft asunder in a thousand places: some of the apertures were nearly closed again; some gaping as at first. Between thirty and forty acres of land, as is commonly supposed, (though some reckon above sixty,) are in this condition.

On the skirts of these, I observed, in abundance of places, the green turf (for it was pasture-land) as it were pared off, two or three inches thick, and wrapped round like sheets of lead. A little farther, it was not cleft or broken at all, but raised in ridges five or six foot long, exactly resembling the graves in a church-yard. Of these there is a vast number.

That part of the cliff from which the rest is torn, lies so high, and is now of so bright a colour, that it is plainly visible to all the country round, even at the distance of several miles. We saw it distinctly not only from the street in Thirsk, but for five or six miles, as we rode towards York. So we did likewise in the Great North-road, between Sandhutton and Northallerton.

But how may we account for this phenomenon? Was it effected by a merely natural cause? If so, that cause must either have been fire, water, or air. It could not be fire; for then some mark of it must have appeared, either at the time, or after it. But no such mark does appear, nor ever did; not so much as the least smoke, either when the first or second rock was removed, or in the whole space between Tuesday and Sunday.

It could not be water; for no water issued out when the one or the other rock was torn off; nor had there been any rains some time before: it was, in that part of the country, a remarkably dry season. Neither was there any cavity in that part of the rock, wherein a sufficient quantity of water might have lodged. On the contrary, it was one single, solid mass, which was evenly and smoothly cleft in sunder.

There remains no other natural cause assignable, but imprisoned air. I say "imprisoned;" for as to the fashionable opinion, that the exterior air is the grand agent in earthquakes, it is so senseless, unmechanical, unphilosophical a dream, as deserves not to be named, but to be exploded. But it is hard to conceive how even imprisoned air could produce such an effect. It might, indeed, shake, tear, raise, or sink the earth; but how could it cleave a solid rock? Here was not room for a quantity of it sufficient to do any thing of this nature; at least, unless it had been suddenly and violently expanded by fire, which was not the case.

Could a small quantity of air, without that violent expansion, have torn so large a body of rock from the rest, to which it adhered in one solid mass? Could it have shivered this into pieces, and scattered several of those pieces some hundred yards round? Could it have transported those promontories of earth, with their incumbent load, and set them down, unbroken, unchanged, at a distance? Truly I am not so great a volunteer in faith as to be able to believe this. He that supposes this, must suppose air to be not only a very strong, (which we allow,) but a very wise agent; while it bore its charge with so great caution as not to hurt or dislocate any part of it.

What then could be the cause? What, indeed, but God, who arose to shake terribly the earth; who purposely chose such a place, where there is so great a concourse of Nobility and Gentry every year; and wrought in such a manner, that many might see it and fear; that all who travel one of the most frequented roads in England, might see it, almost whether they would or no, for many miles together. It must likewise for many years, maugre all the art of man, be a visible monument of His power; all that ground being now so encumbered with rocks and stones, that it cannot be either ploughed or grazed. Nor will it serve any use, but to tell all that see it, Who can stand before this great God?

Hence we rode to Thirsk, where I met the little society; and then went on to York. The people had been waiting for some time. So I began preaching without delay, and felt no want of strength, though the room was like an oven through the multitude of people.

Fri. 6.—I read Dr. Sharp's elaborate tracts on the "Rubrics and Canons." He justly observes, with regard to all these, 1. That our Governors have power to dispense with our observance of them: 2. That a *tacit* dispensation is of the same force with an *explicit* dispensation: 3. That their continued connivance at what they cannot but know, is a tacit dispensation. I think this is true; but if it be, he has himself answered his own charge against the Methodists (so called). For suppose the Canons did forbid field-preaching, as expressly as playing at cards and frequenting taverns, yet we have the very same plea for the former, as any Clergymen has for the latter. All our Governors, the King, the Archbishop, and Bishops, connive at the one as well as the other.

Sat. 7.—One of the Residentiaries sent for Mr. Williamson, who had invited me to preach in his church, and told him, "Sir, I abhor persecution: but if you let Mr. Wesley preach,

it will be the worse for you." He desired it nevertheless; but I declined. Perhaps there is a providence in this also. God will not suffer my little remaining strength to be spent on those who will not hear me but in an honourable way.

Sun. 8.—We were at the minster in the morning, and at our parish-church in the afternoon. The same gentleman preached at both; but though I saw him at the church, I did not know I had ever seen him before. In the morning he was all life and motion; in the afternoon he was as quiet as a post. At five in the evening, the rain constrained me to preach in the oven again. The patience of the congregation surprised me. They seemed not to feel the extreme heat, nor to be offended at the close application of those words, "Thou art not far from the kingdom of God."

Mon. 9.—I took my leave of the richest society, number for number, which we have in England. I hope this place will not prove (as Cork has for some time done) the Capua of our Preachers. When I came to Epworth, the congregation was waiting. So I went immediately to the Cross; and great was our glorying in the Lord.

Tues. 10.—I met the Stewards of the Lincolnshire societies, who gave us an agreeable account of the work of God in every place.

Wed. 11.—I preached in a meadow at Misterton, to a larger congregation than ever met there before.

Thur. 12.—At eight I preached at Clayworth, and at Rotherham in the evening. Here likewise was such a number of people assembled as was never before seen in that town. Is not this one clear proof of the hand of God, that although the novelty of this preaching is over, yet the people flock to hear it in every place far more than when it was a new thing?

Fri. 13.—In the evening I preached at Sheffield. In the morning I examined the members of the society; and was agreeably surprised to find, that though none had visited them, since I did it myself, two years ago, yet they were rather increased than diminished in number, and many of them growing in grace.

Mon. 16.—I preached in the evening at Nottingham, and on *Thursday* afternoon reached London. From a deep sense of the amazing work which God has of late years wrought in England, I preached in the evening on those words, (Psalm cxlvii. 20.) "He hath not dealt so with any nation;" no, not even with Scotland or New-England. In both these God has indeed made bare his arm; yet not in so astonishing a manner as among us. This must appear to all who

impartially consider, 1. The numbers of persons on whom God has wrought: 2. The swiftness of his work in many, both convinced and truly converted in a few days: 3. The depth of it in most of these, changing the heart, as well as the whole conversation: 4. The clearness of it, enabling them boldly to say, "Thou hast loved me; thou hast given thyself for me:" 5. The continuance of it. God has wrought in Scotland and New-England, at several times, for some weeks or months together; but among us, he has wrought for near eighteen years together, without any observable intermission. Above all, let it be remarked, that a considerable number of the regular Clergy were engaged in that great work in Scotland; and in New-England, above an hundred, perhaps as eminent as any in the whole province, not only for piety, but also for abilities, both natural and acquired; whereas in England there were only two or three inconsiderable Clergymen, with a few young, raw, unlettered men; and these opposed by well nigh all the Clergy, as well as laity in the nation. He that remarks this must needs own, both that this is a work of God, and that he hath not wrought so in any other nation.

Mon. 23.—I was considering what could be the reasons why the hand of the Lord (who does nothing without a cause) is almost entirely stayed in Scotland, and in great measure in New-England. It does not become us to judge peremptorily; but perhaps some of them may be these:— 1. Many of them became "wise in their own eyes;" they seemed to think they were the men, and there were none like them. And hence they refused God the liberty of sending by whom he would send; and required him to work by men of learning, or not at all. 2. Many of them were bigots, immoderately attached either to their own opinions or mode of worship. Mr. Edwards himself was not clear of this. But the Scotch bigots were beyond all others; placing Arminianism (so called) on a level with Deism, and the Church of England with that of Rome. Hence they not only suffered in themselves and their brethren a bitter zeal, but applauded themselves therein; in showing the same spirit against all who differed from them, as the Papists did against our forefathers. 3. With pride, bitterness, and bigotry, self-indulgence was joined; self-denial was little taught and practised. It is well if some of them did not despise, or even condemn, all self-denial in things indifferent, as in apparel or food, as nearly allied to Popery. No marvel then that the Spirit of God was grieved. Let us profit by their example.

Tues. 24.—Observing in that valuable book, Mr. Gillies's "Historical Collections," the custom of Christian congregations in all ages to set apart seasons of solemn thanksgivings, I was amazed and ashamed that we had never done this, after all the blessings we had received: and many to whom I mentioned it gladly agreed to set apart a day for that purpose.

Mon. 30.—I set out for Norwich, and came thither the next evening. As a large congregation was waiting, I could not but preach, though weary enough. The two following days I spoke to each member of the society; and on *Friday*, JULY 4, took horse again, though how I should ride five miles I knew not. But God so strengthened both man and beast, that I reached Bury the same night, and London the next, far less tired than when I set out from Norwich.

Monday, 7, was our first day of solemn thanksgiving for the numberless spiritual blessings we have received. And I believe it was a day which will not soon be forgotten.

Thur. 17.—One spent the evening with us who is accounted both a sensible and a religious man. What a proof of the fall! Even with all the advantages of a liberal education, this person, I will be bold to say, knows just as much of heart-religion, of scriptural Christianity, the religion of love, as a child three years old of Algebra. How much then may we suppose a Turk or Heathen to know? Hardly more; perhaps just as much.

Tues. 22.—To oblige a friendly gentlewoman, I was a witness to her will, wherein she bequeathed part of her estate to charitable uses; and part, during his natural life, to her dog Toby. I suppose, though she should die within the year, her legacy to Toby may stand good; but that to the poor is null and void, by the statute of Mortmain!

Sun. 27.—I buried the body of Ephraim B——, once a pattern to all that believed. But from the time he left off fasting and universal self-denial, in which none was more exemplary for some years, he sunk lower and lower, till he had neither the power nor the form of religion left. In the beginning of his illness he was in black despair. But much prayer was made for him. Toward the close of it, it pleased God to restore to him the light of his countenance. So, I trust, his backsliding only cost him his life; and he may yet live with God for ever.

I was much affected about this time by a letter sent from a gentleman in Virginia. Part of it runs thus:—

"THE poor Negro slaves here never heard of Jesus, or his religion, till they arrived at the land of their slavery in

America; whom their masters generally neglect, as though immortality was not the privilege of their souls, in common with their own. These poor Africans are the principal objects of my compassion; and, I think, the most proper subject of your charity.

"The inhabitants of Virginia are computed to be about three hundred thousand; and the one half of them are supposed to be Negroes. The number of these who attend on my ministry, at particular times, is uncertain; but I think there are about three hundred who give a stated attendance And never have I been so much struck with the appearance of an assembly, as when I have glanced my eye on one part of the house, adorned (so it has appeared to me) with so many black countenances, eagerly attentive to every word they heard, and some of them covered with tears. A considerable number of them, about an hundred, have been baptized, after they had been fully instructed in the great truths of religion, and had evidenced their sense of them by a life of the strictest virtue. As they are not sufficiently polished to dissemble with a good grace, they express the sensations of their hearts so much in the language of simple nature, and with such genuine indications of artless sincerity, that it is impossible to suspect their professions, especially when attended with a suitable behaviour.

"Mr. Todd, Minister of the next congregation, has near the same number under his care; and several of them also, he informs me, discover the same seriousness. Indeed there are multitudes of them in various parts, who are eagerly desirous of instruction. They have generally very little help to read; and yet, to my agreeable surprise, sundry of them, by dint of application, in their very few leisure hours, have made such a progress, that they are able to read their Bible, or a plain author, very intelligibly. But few of their masters will be at the expense of furnishing them with books. I have supplied them to the utmost of my ability. They are exceedingly delighted with Watts's Songs: and I cannot but observe that the Negroes, above all of the human species I ever knew, have the nicest ear for music. They have a kind of ecstatic delight in psalmody: nor are there any books they so soon learn, or take so much pleasure in, as those used in that heavenly part of divine worship."

Sun. August 3.—I dined with one who lived for many years with one of the most celebrated beauties in Europe. She was also proud, vain, and nice to a very uncommon degree. But, see the end! After a painful and nauseous

disease, she rotted away above ground; and was so offensive for many days before she died, that scarce any could bear to stay in the room.

Mon. 4.—Hearing my old friend, Mr. H——s, was now a beggar, and forsaken of all, I called (after a separation of sixteen years) at his lodgings, to offer him any service in my power. I was pleasingly surprised to find him reading the Bible! But still I am afraid all is not right; for the hand of God seems to be upon him still, and his mind is so hurried, he can settle to nothing. O what a pattern of holiness and stability of mind was this very man, till he was stolen away by the men whose "words are smoother than oil!" But were they not to him very swords?

Wed. 6.—I mentioned to the congregation another means of increasing serious religion, which had been frequently practised by our forefathers, and attended with eminent blessing; namely, the joining in a covenant to serve God with all our heart and with all our soul. I explained this for several mornings following; and on *Friday* many of us kept a fast unto the Lord, beseeching him to give us wisdom and strength, to promise unto the Lord our God and keep it.

Mon. 11.—I explained once more the nature of such an engagement, and the manner of doing it acceptably to God. At six in the evening we met for that purpose, at the French church in Spitalfields. After I had recited the tenor of the covenant proposed, in the words of that blessed man, Richard Alleine, all the people stood up, in testimony of assent, to the number of about eighteen hundred persons. Such a night I scarce ever saw before. Surely the fruit of it shall remain for ever.

Sat. 16.—I buried the remains of a rough, honest, friendly man, Captain Edward Stotesbury. But the lion was become a lamb before God took him to himself.

Sun. 17.—I took my leave of the congregation in Moorfields, by applying those awful words, "It is appointed for men once to die;" and early in the morning set out for Cornwall. In the evening I preached to a sleepy congregation at Reading, on, "It is a fearful thing to fall into the hands of the living God;" and to much such another on *Tuesday* evening, at Salisbury, on, "Harden not your hearts."

On *Wednesday*, 20, at noon, I preached at Shaftesbury, to a much more lively people. In the afternoon both my fellow-traveller and I were fairly worn out. We betook ourselves to prayer, and received strength. Nor did we faint

any more, till on *Friday*, 22, we reached Plymouth-dock. And I found myself far less weary then, than on *Monday*, when I came to Colebrook.

Having spent two days comfortably, and I hope usefully, on *Monday*, 25, I rode over the mountains, close by the sea to Looe, a town near half as large as Islington, which sends four Members to the Parliament! And each county in North Wales sends one! At Fowey a little company met us, and conducted us to Luxulian. Between six and seven I preached in what was once the court-yard of a rich and honourable man; but he and all his family are in the dust, and his very memory is almost perished. The congregation was large and deeply serious. But it was still larger on *Tuesday* evening, and several seemed to be cut to the heart. On *Wednesday* they flocked from all parts. And with what eagerness did they receive the word! Surely many of these last will be first.

Thur. 28.—I preached at St. Mewan. I do not remember ever to have seen the yard in which I stood quite full before; but it would not now contain the congregation: many were obliged to stand without the gate. At five in the morning I preached at St. Austle, to more than our room could contain. In the evening I was at St. Ewe. One or two felt the edge of God's sword, and sunk to the ground; and indeed it seemed as if God would suffer none to escape him; as if he both heard and answered our prayer,—

> "Dart into all the melting flame
> Of love, and make the mountains flow."

Sat. 30.—As I was riding through Truro, one stopped my horse, and insisted on my alighting. Presently two or three more of Mr. Walker's society came in; and we seemed to have been acquainted with each other many years: but I was constrained to break from them. About five I found the congregation waiting in a broad, convenient part of the street, in Redruth. I was extremely weary; and our friends were so glad to see me, that none once thought of asking me to eat or drink: but my weariness vanished when I began to speak. Surely God is in this place also.

Sun. 31.—Understanding there were many present who did once run well, I preached at eight, (the rain ceasing just in time,) on, "How shall I give thee up, Ephraim?" Many endeavoured, but in vain, to hide their tears. I was agreeably surprised at church to hear the Prayers read, not only with deliberation, but with uncommon propriety. At one the congregation was nearly double to what it was in the

morning; and all were still as night. Surely these are patient hearers God grant they may be fruitful ones!

At five I preached in Gwennap, to several thousands; but not one of them light or inattentive. After I had done, the storm arose, and the rain poured down, till about four in the morning: then the sky cleared, and many of them that feared God gladly assembled before him.

Mon. SEPTEMBER 1.—I preached at Penryn, to abundantly more than the house could contain.

Tues. 2.—We went to Falmouth. The town is not now what it was ten years since: all is quiet from one end to the other. I had thoughts of preaching on the hill near the church; but the violent wind made it impracticable: so I was obliged to stay in our own room. The people could hear in the yard likewise, and the adjoining houses; and all were deeply attentive.

Wed. 3.—At four Mrs. M. came into my room, all in tears, and told me she had seen, as it were, our Lord standing by her, calling her by her name; and had ever since been filled with joy unspeakable. Soon after came her sister, in almost the same condition, and afterwards her niece; who likewise quickly melted into tears, and refused to be comforted. Which of these will endure to the end? Now, at least, God is among them.

After preaching again, to a congregation who now appeared ready to devour every word, I walked up to Pendennis castle; finely situated on the high point of land which runs out between the bay and the harbour, and commanding both. It might easily be made exceeding strong; but our wooden castles are sufficient.

In the afternoon we rode to Helstone, once turbulent enough, but now quiet as Penryn. I preached at six, on a rising ground, about a musket-shot from the town. Two drunken men strove to interrupt; but one soon walked away: the other leaned on his horse's neck, and fell fast asleep.

What has done much good here is, the example of W—— T——. He was utterly without God in the world, when his father died, and left him a little estate, encumbered with huge debt. Seven or eight years ago he found peace with God. He afterwards sold his estate, paid all his debts, and, with what he had left, furnished a little shop. Herein God has blessed him in an uncommon manner. Meantime, all his behaviour is of a piece; so that more and more of his neighbours say, "Well, this is a work of God!"

Thur. 4.—In the evening heavy rain began, just as I

began to give out the hymn; but it ceased before I named my text. I spoke very plain, and it seemed to sink into many hearts; as they showed by attending at five in the morning, when we had another happy and solemn hour.

About noon, *Friday*, 5, I called on W. Row, in Breage, in my way to Newlyn. "Twelve years ago," he said, "I was going over Gulval-downs, and I saw many people together; and I asked what was the matter; and they told me a man was going to preach: and I said, 'To be sure it is some mazed man:' but when I saw you, I said, 'Nay, this is no mazed man:' and you preached on God's raising the dry bones; and from that time I could never rest till God was pleased to breathe on me, and raise my dead soul."

I had given no notice of preaching here; but seeing the poor people flock from every side, I could not send them empty away. So I preached at a small distance from the house; and besought them to consider our "great High Priest, who is passed through into the heavens:" and none opened his mouth; for the lions of Breage too are now changed into lambs. That they were so fierce ten years ago is no wonder; since their wretched Minister told them, from the pulpit, (seven years before I resigned my fellowship,) that "John Wesley was expelled the College for a base child, and had been quite mazed ever since: that all the Methodists, at their private societies, put out the lights," &c.; with abundance more of the same kind. But a year or two since, it was observed, he grew thoughtful and melancholy; and, about nine months ago, he went into his own necessary house, and hanged himself.

When we came to Newlyn, we were informed that a strong healthy man was, the morning before, found dead in his bed. Many were startled: so I endeavoured to deepen the impression, by preaching on those words, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Sat. 6.—In the evening I preached at St. Just. Except at Gwennap, I have seen no such congregation in Cornwall. The sun (nor could we contrive it otherwise) shone full in my face, when I began the hymn: but just as I ended it, a cloud arose, which covered it till I had done preaching. Is any thing too small for the providence of Him by whom our very hairs are numbered?

Sun. 7.—Last year, a strange letter, written at Penzance, was inserted in the public papers. To-day I spoke to the two persons who occasioned that letter. They are of St. Just parish, sensible men, and no Methodists. The name

of one is James Tregeer, of the other, Thomas Sackerly. I received the account from James, two or three hours before Thomas came: but there was no material difference. In July was twelvemonth, they both said, as they were walking from St. Just church town toward Sancreet, Thomas, happening to look up, cried out, "James, look, look! What is that in the sky?" The first appearance, as James expressed it, was, three large columns of horsemen, swiftly pressing on, as in a fight, from south-west to north-east; a broad streak of sky being between each column. Sometimes they seemed to run thick together; then to thin their ranks. Afterward they saw a large fleet of three-mast ships, in full sail toward the Lizard-Point. This continued above a quarter of an hour: then, all disappearing, they went on their way. The meaning of this, if it was real, (which I do not affirm,) time only can show.

I preached at eight in the morning and five in the afternoon, and then hastened to St. Ives; but we did not reach it till between nine and ten; so I delayed visiting Mr. K., till the morning. He is a young Attorney, who for some time past has frequently attended the preaching. On Saturday morning he fell raving mad. I never saw him till this morning. He sung, and swore, and screamed, and cursed, and blasphemed, as if possessed by legion. But as soon as I came in, he called me by my name, and began to speak. I sat down on the bed, and he was still. Soon after he fell into tears and prayer. We prayed with him, and left him calm for the present.

Tues. 9.—I desired as many of our brethren as could, to observe Wednesday, the 10th, as a day of fasting and prayer. Just as we were praying for him, (we were afterwards informed,) he left off raving, and broke out, "Lord, how long? Wilt thou hide thy face for ever? All my bones are broken. Thy wrath lieth heavy upon me: I am in the lowest darkness, and in the deep. But the Lord will hear; he will rebuke thee, thou unclean spirit: he will deliver me out of thy hands." Many such expressions he uttered for about half an hour, and then raved again.

Thur. 11.—He was more outrageous than ever. But while we were praying for him in the evening, he sunk down into a sound sleep, which continued for ten hours; nor was he furious any more, although the time of deliverance was not come.

Sat. 13.—I preached once more at St. Just, on the first stone of their new society-house. In the evening, as we rode to Camborne, John Pearce, of Redruth, was mentioning

a remarkable incident:—While he lived at Helstone, as their class was meeting one evening, one of them cried, with an uncommon tone, "We will not stay here: we will go to" such an house, which was in a quite different part of the town. They all rose immediately, and went; though neither they nor she knew why. Presently after they were gone, a spark fell into a barrel of gunpowder, which was in the next room, and blew up the house. So did God preserve those who trusted in him, and prevent the blasphemy of the multitude.

Sun. 14.—I preached about eight, at Bray, to a very numerous congregation; and I believe God spoke to the hearts of many,—of backsliders in particular. Soon after ten we went to Redruth church. A young gentlewoman in the next pew, who had been laughing and talking just before, while the Confession was reading, seemed very uneasy; then screamed out several times, dropped down, and was carried out of church. Mr. Collins read Prayers admirably well, and preached an excellent sermon, on, "Christ also suffered, leaving us an example, that ye should follow his steps."

At one I preached on faith, hope, and love. I was surprised at the behaviour of the whole multitude. At length God seems to be moving on all their hearts. About five I preached at St. Agnes, where all received the truth in love, except two or three, who soon walked away. Thence I rode on to Cubert. At noon I was much tired; but I was now as fresh as in the morning.

Mon. 15.—We walked an hour near the sea-shore, among those amazing caverns, which are full as surprising as Pool's-hole, or any other in the Peak of Derbyshire. Some part of the rock in these natural vaults glitters as bright and ruddy as gold: part is a fine sky-blue; part green; part enamelled, exactly like mother-of-pearl; and a great part, especially near the Holy Well, (which bubbles up on the top of a rock, and is famous for curing either scorbutic or scrofulous disorders,) is crusted over, wherever the water runs, with an hard, white coat like alabaster.

At six in the evening I preached at Port-Isaac. The next day I rode to Camelford, and preached in the market-place about six, on, "Ye must be born again." Some were much afraid there would be disturbance; but the whole congregation was quiet and attentive.

Thur. 18.—Just as we came in at Launceston, the heavy rain began. Between five and six I preached in a gentleman's dining-room, capable of containing some hundreds of people. At five in the morning I preached in the town-hall, and soon after took my leave of Cornwall.

Fri. 19.—In the evening I reached North-Moulton: but, being wet and tired, and the people not having notice, I did not preach till the next morning. A few, I found, stand steadfast here also, though a neighbouring gentleman has threatened them much unless they will leave this way, has turned many out of their work or farms, and headed the mob in person.

On *Saturday* evening I preached at Tiverton, to a well-established people.

Sun. 21.—I rode to Collumpton, where the Minister preached an excellent practical sermon. At one I preached on the parable of the sower; and about five in the market-house at Tiverton. The congregation was larger than for some years: yet all behaved as though they really desired to save their souls.

Mon. 22.—It rained the greater part of the day, which lessened the congregation at Charlton.

Tues. 23.—We walked up to Glastonbury-tower, which a gentleman is now repairing. It is the steeple of a church, the foundation of which is still discernible. On the west side of the tower there are niches for images; one of which, as big as the life, is still entire. The hill on which it stands is extremely steep, and of an uncommon height; so that it commands the country on all sides, as well as the Bristol Channel. I was weary enough when we came to Bristol; but I preached till all my complaints were gone; and I had now a little leisure to sit still, and finish the "Notes on the New Testament."

Fri. October 3.—I rode over to Pill, a place famous from generation to generation, even as Kingswood itself, for stupid, brutal, abandoned wickedness. But what is all the power of the world and the devil, when the day of God's power is come? Many of the inhabitants now seem desirous of turning from the power of Satan to God.

Sun. 5.—I preached on the south-west side of Bristol. I suppose a considerable part of the congregation had hardly ever heard a sermon in the open air before; but they were all (rich and poor) serious and attentive. No rudeness is now at Bristol.

Thur. 9.—I preached on the Green, near Pill, to a large and serious congregation. It rained most of the time; but none went away, although there were many genteel hearers.

Mon. 13.—I preached, about noon, at Shepton-mallet, and in the evening at Coleford: where the congregation is so increased, that they must enlarge the house.

Tues. 14.—About one I preached near Bradford, and again in the evening.

Wed. 15.—I preached at Bath. Even here a few are joined together, and hope they shall be scattered no more

I dined with some serious persons in a large, stately house, standing on the brow of a delightful hill. In this paradise they live in ease, in honour, and in elegant abundance. And this they call retiring from the world! What would Gregory Lopez have called it?

In the evening the society met at Bristol. I had desired, again and again, that no person would come who had not calmly and deliberately resolved to give himself up to God. But I believe not ten of them were wanting: and we now solemnly and of set purpose, by our own free act and deed, jointly agreed to take the Lord for our God. I think it will not soon be forgotten; I hope not to all eternity.

Mon. 20.—I left Bristol, and, taking several societies in the way, on *Thursday*, 23, preached at Reading. Several soldiers were there, and many more the next night, when I set before them "the terrors of the Lord." And I scarce ever saw so much impression made on this dull, senseless people.

Sat. 25.—I reached London, notwithstanding all the forebodings of my friends, in at least as good health as I left it.

Sun. 26.—I entered upon my London duty, reading prayers, preaching, and giving the sacrament, at Snowsfields, in the morning; preaching and giving the sacrament at noon in West-street chapel; meeting the Leaders at three; burying a corpse at four; and preaching at five in the afternoon. Afterwards I met the society, and concluded the day with a general love-feast.

Mon. 27.—We set out for Leigh, in Essex: but, being hindered a little in the morning, the night came on, without either moon or stars, when we were about two miles short of Raleigh. The ruts were so deep and uneven, that the horses could scarce stand, and the chaise was continually in danger of overturning; so that my companions thought it best to walk to the town, though the road was both wet and dirty. Leaving them at Raleigh, I took horse again. It was so thoroughly dark, that we could not see our horses' heads: however, by the help of Him to whom the night shineth as the day, we hit every turning; and, without going a quarter of a mile out of our way, before nine came to Leigh.

Wed. 29.—I returned to London. In my scraps of time,

on this and two or three other days, I read over (what I had often heard much commended) Lord Anson's Voyage. What pity he had not a better historian! one who had eyes to see, and courage to own, the hand of God.

Wed. NOVEMBER 5.—Mr. Whitefield called upon me;—disputings are now no more: we love one another, and join hand in hand to promote the cause of our common Master.

In the afternoon I buried the remains of Samuel Larwood, who died of a fever on Sunday morning; deeply convinced of his unfaithfulness, and yet hoping to find mercy. He had lately taken and repaired a building in Southwark, called, by the venerable men who built it, Zoar. His executor offering it to me, on the evening of *Friday*, 7, that solemn day, which we observed with fasting and prayer for our King and country, I preached there to a large and quiet congregation; but most of them appeared wild enough: and such were we, till grace made the difference.

Mon. 10.—I preached at the Wells: and I did not wonder, that God gave an uncommon blessing to those who then assembled in his name, considering the difficulties they had broke through. The frost was very severe, accompanied with such a fog, as perhaps the oldest man there never saw before. The lamps could not be seen across the street, and hardly the ground, by those who had lights in their hands. Many lost their way when they were just at their own doors. And it was almost as hard to breathe as to see. How easy it is for God to punish a sinful nation, even without employing an arm of flesh!

Mon. 17.—As we were walking towards Wapping, the rain poured down with such violence, that we were obliged to take shelter till it abated. We then held on to Gravel-lane; in many parts of which the waters were like a river. However, we got on pretty well, till the rain put out the candle in our lantern. We then were obliged to wade through all, till we came to the chapel-yard. Just as we entered it, a little streak of lightning appeared in the south-west. There was likewise a small clap of thunder, and a vehement burst of rain, which rushed so plentifully through our shattered tiles, that the vestry was all in a float. Soon after I began reading Prayers, the lightning flamed all round it, and the thunder rolled just over our heads. When it grew louder and louder, perceiving many of the strangers to be much affrighted, I broke off the Prayers, after the Collect, "Lighten our darkness, we beseech thee, O Lord;" and began applying, "The Lord sitteth above the water-flood; the Lord remaineth a king for ever." Presently the light-

ning, thunder, and rain ceased, and we had a remarkably calm evening.

It was observed, that exactly at this hour, they were acting "Macbeth" in Drury-lane; and just as the mock-thunder began, the Lord began to thunder out of heaven. For a while it put them to a stand: but they soon took courage, and went on. Otherwise it might have been suspected, that the fear of God had crept into the very theatre!

Tues. 18.—We had a solemn watch-night at Zoar.

Wed. 26.—Being much importuned thereto, I wrote "Serious Thoughts on the Earthquake at Lisbon;" directed, not as I designed at first, to the small vulgar, but the great; to the learned, rich, and honourable Heathens, commonly called Christians.

Tues. DECEMBER 2.—I received a remarkable letter, part of which I have here subjoined:—

"IT may seem strange, Sir, that I, whom you have no personal knowledge of, should write with the freedom I am now going to take. But, I trust, you desire as much to instruct, as I to be instructed. I have long laboured under a disease, which comes the nearest to that which is named scepticism. I rejoice at one time in the belief, that the religion of my country is true: but how transient my joy! While my busy imagination ranges through nature, books, and men, I often drop into that horrible pit of Deism, and in vain bemoan my fall. The two main springs, which alternately move my soul to these opposite opinions, are, first, Can it be, that the great God of the boundless universe, containing many thousand better worlds than this, should become incarnate here, and die on a piece of wood? There I lose my belief of Christianity.

"But on the other hand I think, Well, let me examine the fitness of things which Deism boasts of. And certain it is, I discern nothing but beauty and wisdom in the inanimate parts of the creation. But how is the animate side of nature? It shocks me with powerful cruelty, and bleeding innocence. I cannot call the earth (as Fontenelle does) 'a great rolling globe, covered over with fools;' but rather, a great rolling globe, covered over with slaughter-houses; where few beings can escape but those of the butcher kind, the lion, wolf, or tiger. And as to man himself, he is undoubtedly the supreme lord, nay, the uncontrollable tyrant, of this globe. Yet, survey him in a state of Deism, and I must pronounce him a very poor creature: he is then a kind of jack-catch, an executioner-general. He may, nay, he

must, destroy, for his own subsistence, multitudes of beings that have done him no wrong. He has none of that heavenly power to restore life: and can he be fond of the permission to take it away? One who, like me, is subject to the tender passions, will never be proud of this.

> 'No dying brute I view in anguish here,
> But from my melting eye descends a tear.'

The very beasts are entitled to my compassion: but who can express the anxieties I feel for the afflictions sustained by virtuous men, and my abhorrence of the cruel? Yet in Deism I can discern no reward for the one, or punishment for the other. On this view of things, the Castilian King might well say, he could have directed God to amend his creation.

"I think, upon the whole, the God of wisdom would not have made a world so much in want of a Redeemer as this, and not give it one; therefore, at present, I am again a Christian. O that the Son of God would confirm me his! As yet my soul is like a weather-beaten bird, that hovers over the great ocean, tired and afraid of dropping: death and eternity are ready to receive it; the pleasant land is out of sight, hid by fogs and mists; and the way unknown, to gain the happy groves.

"I was formerly apt to mention my scepticism, both to Clergymen and laymen, with a view of lessening the evil; but they rather increased it. Few Clergymen cared to discourse on the subject; and if they did, they generally expected that a few weak reasons should eradicate at once strong and deep-rooted prejudices: and most laymen discovered an utter ignorance of the religion they pretended to believe; and looked upon me as if I had the plague, for owning I did not believe it. What method could I take? I long avoided speaking of religion to any but its Great Author; who, I hope, has at last led me to one that is capable of removing my spiritual darkness. May the Giver of all goodness reward you in that day, when (according to the Prophet Daniel) 'the wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever!'"

Fri. 12.—As I was returning from Zoar, I came as well as usual to Moorfields; but there my strength entirely failed, and such a faintness and weariness seized me, that it was with difficulty I got home. I could not but think, how happy it would be (suppose we were ready for the Bride-

groom) to sink down and steal away at once, without any of the hurry and pomp of dying! Yet it is happier still to glorify God in our death, as well as our life.

About this time I received a serious, sensible letter; the substance of which was as follows:—

"SCARCE any nation passes a century without some remarkable fluctuation. How should it be otherwise? For how can that be perpetually stable, wherein man, full of instability, is principally concerned? It is certain, therefore, that all the quiet in a nation is ordered by divine wisdom; as all the confusions and convulsions are permitted by divine justice. Let us view the present state of Great Britain in this light; resting assured, that all which befalls us is intended to promote our good in this world, and that which is to come.

"This land is ripe for judgments. How few are there herein who even intend to please God in all they do! And all besides are subjects of divine wrath. For all who live without any regard to God, are wilful sinners against God, and every hour liable to the stroke of his offended justice.

"And what shall these do when visited by the sword, the plague, the famine, or the furious elements? O that they would turn to God through the Saviour of sinners! Surely then they would find mercy! Yea, and probably see the salvation of God, even in the land of the living.

"But what shall the Christians do in the time of public calamities? Be still, look up, and follow Providence. Be still, O my soul! in the midst of tumults and the distress of nations. Take no comfort in any thing but in the consciousness of divine love. Listen to his voice, and quietly wait to see the hand of God over all. If you are uncertain what to do, look up, and expect wisdom from above. If you fear, look up for courage and faith to act well on all occasions. If the sword is at your throat, look up for submission to the wise and gracious will of God. Look up for power to pray without ceasing, and in every thing to give thanks. Follow Providence. Do not run before, but after, the hand that leads the simple-hearted, with a steady attention, and a determinate purpose to do what is pleasing to him.

"But what shall the Christians do, if the storm come,—if our country be actually invaded? The general answer must be the same: 'Be still; look up; follow Providence.' A particular answer is hard to give yet. Only so far one may say, 1 We must take great care of our spirits. If we sink

into the world's fears or joys, we shall lose our hold on God. The spirit of the Christians and the spirit of the world are entirely different. They can never agree in what appertains to the work of God, either in his dispensations of grace or justice. 2. Every one should deeply consider, what he is called to. Some may think it would be a sin to defend themselves. Happy are they, if they can refrain from judging or condemning those that are of a different persuasion. Certain it is, some have fought and died in a just cause, with a conscience void of offence. To some, therefore, it may be matter of duty to repel the common enemy. 3. They who believe they are called to this, should proceed in all things in a Christian spirit. They should, if possible, join in one body. They should endeavour to avoid trifling company and conversation. They should learn the exercise with prayers and hymns. But who of us is sufficient for these things?"

Sun. 14.—The minds of many people being deeply affected with a prospect of public calamities, I explained those comfortable words in the first lesson, (Isaiah xxvi. 20,) "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

Tues. 16.—I set out for Lewisham; appointing one to meet me with my horse at the stones end. But he mistook his way, and so left me to walk on, in my boots and great coat. When I came within a quarter of a mile of Lewisham-bridge, a coach drove swiftly by me. I wondered why the coachman stopped, till he called, and desired me to come up to him. The reason then appeared,—the low grounds were quite covered with water, so that I could not have attempted to reach the bridge, without hazarding my life.

Tues. 23.—I was in the robe-chamber, adjoining to the House of Lords, when the King put on his robes. His brow was much furrowed with age, and quite clouded with care. And is this all the world can give even to a King? all the grandeur it can afford? A blanket of ermine round his shoulders, so heavy and cumbersome he can scarce move under it! An huge heap of borrowed hair, with a few plates of gold and glittering stones upon his head! Alas, what a bauble is human greatness! And even this will not endure. Cover the head with ever so much hair and gold; yet,

> "—*Scit te Proserpina canum;*
> *Personam capiti detrahet illa tuo.*" *

* Death will deprive thee of thy borrowed hair.

JANUARY 1, 1756.—We had a large congregation at four in the morning. How much are men divided in their expectations concerning the ensuing year! Will it bring a large harvest of temporal calamities, or of spiritual blessings? Perhaps of both; of temporal afflictions preparatory to spiritual blessings.

Mon. 5.—This week I wrote "An Address to the Clergy;" which, considering the state of public affairs, I judged would be more seasonable, and more easily borne, at this time than at any other.

Wed. 14.—Mr. Walsh wrote to me as follows:—

"REV. AND VERY DEAR SIR,

"IN Mr. Booker's letter are many palpable falsehoods. But what exasperated him so, he does not tell. It was my opposing his Arian principles: my telling him I had the same arguments to prove the Divinity of Christ, as to prove the Godhead of the Father. 1. The Father is called God, אל; so is the Son, Isaiah ix. 6.—2. The Father is called אלהים; so is the Son, Hos. i. 7.—3. The Father is called יהוה; so is the Son, Jer. xxiii. 6.—4. The Father is said to be *from everlasting;* so the Son is called אבי־עד, Isaiah ix. 6. Not the *everlasting Father;* but *the Father* or *Author of eternity.*—5. The Father is said to create all things; so is the Son, John i., and Col. i.—6. The Father is said to be almighty; so is the Son.—7. The Father is omnipresent; so is the Son, Matt. xviii. 20.—8. The Father is omniscient; so is the Son, Rev. ii. 23.—9. The Father forgives sins; so does the Son, Mark ii. 5–11.—10. The Father is Judge of all; so is the Son.

"But still he disputed, whether any man should pray to Christ. I gave these reasons for it:—1. All men are bound to honour the Son as they honour the Father: but we are to honour the Father by praying to him: therefore we should so honour the Son. 2. God commands, 'Let all the angels of God worship him.' This is done, Rev. v. 12, 13. And it is certain, praise and thanksgiving are superior rather than inferior to prayer. 3. St. Paul prayed to him, 2 Cor xii. 8, 9. 4. St. Stephen prayed to him, Acts vii. 59. (The word "God" is not in the original.) 5. All believers in the apostolic age prayed to him, 1 Cor. i. 2. For what is to call upon his name, but to pray to him?

"When he could not answer these reasons, he called them cant, and said, 'Much learning has made thee mad.' What he calls 'contempt,' was confronting him with Scripture and reason, in defence of the Godhead of Christ. I acknow

ledge I have been an opposer of Arianism ever since I knew what it was; but especially since my late illness, during which I had such glorious evidences of the eternal power and Godhead of my great Redeemer. I bless God I love Mr. B—— as well as all mankind; but it grieves me to see people led in the high road to hell, instead of heaven; especially at a time which calls upon all to awake and prepare to meet their God."

Saturday, 17, and in the spare hours of the following days, I read over Mr. Pike's *Philosophia Sacra;* a Treatise admirably well wrote, by an ingenious man, who says all that can be said for Mr. Hutchinson's hypothesis: but it is only an hypothesis still; much supposition, and little proof.

Mon. 26.—I rode to Canterbury, and preached in the evening to such a congregation as I never saw there before: in which were abundance of the soldiers, and not a few of their officers.

Wed. 28.—I preached about noon at Dover, to a very serious but small congregation. We afterwards walked up to the castle, on the top of a mountain. It is an amazingly fine situation; and from hence we had a clear view of that vast piece of the cliff, which a few days ago divided from the rest, and fell down upon the beach.

Fri. 30.—In returning to London, I read the Life of the late Czar, Peter the Great. Undoubtedly he was a soldier, a General, and a Statesman, scarce inferior to any. But why was he called a Christian? What has Christianity to do either with deep dissimulation or savage cruelty?

Fri. FEBRUARY 6.—The fast-day was a glorious day; such as London has scarce seen since the Restoration. Every church in the city was more than full; and a solemn seriousness sat on every face. Surely God heareth the prayer; and there will yet be a lengthening of our tranquillity.

Even the Jews observed this day with a peculiar solemnity. The form of prayer which was used in their synagogue began, "Come, and let us return unto the Lord; for he hath torn and he will heal us;" and concluded with those remarkable words, "Incline the heart of our Sovereign Lord King George, as well as the hearts of his Lords and Counsellors, to use us kindly, and all our brethren, the children of Israel; that in his days and in our days we may see the restoration of Judah, and that Israel may dwell in safety, and the Redeemer may come to Zion. May it be thy will! And we all say, Amen."

Mon. 23.—I paid another visit to Canterbury, but came in too late to preach.

Tues 24.—Abundance of soldiers and many officers came to the preaching. And surely the fear and the love of God will prepare them either for death or victory.

Wed. 25.—I dined with Colonel ——, who said, "No men fight like those who fear God: I had rather command five hundred such, than any regiment in His Majesty's army."

Thur. 26.—I had so severe a cold, that I could hardly speak to be heard. However, I preached, morning and evening, as I could, and the next day returned to London.

Mon. MARCH 1.—I set out for Bristol. Some time after, I received the copy of another letter, dated March 2, from the Rev. Mr. Davies in Virginia, part of which I have subjoined:—

"WHEN the books arrived, I gave public notice after sermon, and desired such Negroes as could read, and such white people as would make good use of them, and were not able to buy, to come to my house. For some time after, the poor slaves, whenever they could get an hour's leisure, hurried away to me, and received them with all the genuine indications of passionate gratitude. All the books were very acceptable; but none more so than the Psalms and Hymns, which enabled them to gratify their peculiar taste for psalmody. Sundry of them lodged all night in my kitchen; and sometimes when I have awaked at two or three in the morning, a torrent of sacred psalmody has poured into my chamber. In this exercise some of them spend the whole night.

"The good effects of this charity are already apparent. It convinces the Heathen, that however careless about religion the generality of the white people are, yet there are some who think it a matter of importance. It has excited some of their masters to emulation; and they are ashamed, that strangers on the other side the Atlantic Ocean should be at such pains to teach their domestics, while themselves are negligent about it. Such of the Negroes as can read already are evidently improving in knowledge. It has excited others to learn to read: for as I give books to none but such as can read, they consider them as a reward for their industry. And I am told, that in almost every house in my congregation, and in many other places, they spend every leisure hour in endeavouring to learn. Many do this from a sincere desire to know the will of God; and if some should do it from the meaner principle of vanity or curiosity,

yet I cannot but rejoice, that it renders them the more capable of receiving instruction. To all this I may add, that the very distributing these books gives me an opportunity of speaking seriously, and with particular application, to many who would not otherwise come in my way.

"There are thousands of Negroes in this colony who still continue in the grossest ignorance, and are as rank Pagans now, as they were in the wilds of Africa. Not a few of these are within the bounds of my congregation. But all are not of this character. Upon some my ministry of late has been successful. Two Sundays ago I had the pleasure of seeing forty of their black faces at the Lord's table, several of whom give unusual evidence of their sincerity in religion. Last Sunday I baptized seven or eight, who had been catechised for some time. Indeed, many of them appear determined to press into the kingdom, and I am persuaded will find an abundant entrance, when many of the children of the kingdom are shut out.

"I have distributed some of the books among the poor white people, with a charge to circulate them among such of their neighbours as would seriously read them; that they might be as extensively serviceable as possible: and some of them have since discovered to me what solemn impressions they received in reading them.

"I sent a few of each sort to my friend Mr. Wright, Minister of Cumberland, about ninety miles hence: where there are not a few Negroes thoughtful about Christianity, and sundry real converts: and, he informs me, they have met with a very agreeable and promising reception. He takes much pains in instructing them, and has set up two or three schools among them; where they attend on Sundays, before and after sermon: for they have no other leisure time."

Wed. 3.—I found Bristol all in a flame; voters and non-voters being ready to tear each other in pieces. I had not recovered my voice, so as either to preach, or speak to the whole society: but I desired those members who were freemen to meet me by themselves; whom I mildly and lovingly informed how they ought to act in this hour of temptation: and I believe the far greater part of them received and profited by the advice.

Thur. 11.—I rode to Pill, and preached to a large and attentive congregation. A great part of them were seafaring men. In the middle of my discourse, a press-gang landed from a man-of-war, and came up to the place: but

after they had listened a while, they went quietly by, and molested nobody.

Mon. 15.—I rode to the Old-passage: but finding we could not pass, we went on to Purton; which we reached about four in the afternoon. But we were no nearer still; for the boatmen lived on the other side, and the wind was so high, we could not possibly make them hear. However, we determined to wait a while; and in a quarter of an hour they came of their own accord. We reached Coleford before seven; and found a plain, loving people, who received the word of God with all gladness.

Tues. 16.—Examining the little society, I found them grievously harassed by disputations. Anabaptists were on one side, and Quakers on the other; and hereby five or six persons have been confused: but the rest cleave so much the closer together. Nor does it appear that there is now one trifler, much less a disorderly walker among them.

Wed. 17.—I learned the particulars of that surprising storm which was here the year before last. It began near Cheltenham, on June 14, 1754, and passed on over Coleford, in a line about three miles broad. It was rain mixed with hail. The hail broke all the windows it had access to, stripped all the trees both of fruit and leaves, and destroyed every green thing. Many of the stones were as large as hen-eggs: some were fourteen or fifteen inches round. The rain occasioned such a torrent of water in the street, as bore away man and beast. A mile or two farther, it joined with the waters of a mill-dam; which it broke down, and carried away several houses. How frequent would accidents of this kind be, if chance, not God, governed the world!

Thur. 18.—We rode through hard rain to Brecknock, and came just at the hour appointed for preaching. The Town-hall, in which I was desired to preach, is a large and commodious place; and the whole congregation (one poor gentleman excepted) behaved with seriousness and decency.

Fri. 19.—I rode over to Howell Harris at Trevecka, though not knowing how to get any further. But he helped us out of our difficulties; offering to send one with us who would show us the way, and bring our horses back: so I then determined to go on to Holyhead, after spending a day or two at Brecknock.

Sat. 20.—It being the day appointed for the Justices and Commissioners to meet, the town was extremely full; and curiosity (if no better motive) brought most of the gentlemen to the preaching. Such another opportunity could not have

been of speaking to all the rich and great of the county: and they all appeared to be serious and attentive. Perhaps one or two may lay it to heart.

Sun. 21.—I delayed preaching till nine, for the sake of the tender and delicate ones. At two we had near the whole town; and God reserved the great blessing for the last. Afterward we rode to Trevecka: but our guide was ill: so in the morning we set out without him.

Before I talked with him myself, I wondered H. Harris did not go out and preach as usual: but he now informed me, he preached till he could preach no longer, his constitution being entirely broken. While he was thus confined, he was pressed in spirit to build a large house; though he knew not why, or for whom. But as soon as it was built, men, women, and children, without his seeking, came to it from all parts of Wales: and, except in the case of the Orphan-house at Halle, I never heard of so many signal interpositions of divine providence.

Mon. 22.—It continued fair till we came to Builth; where I preached to the usual congregation. Mr. Phillips then guided us to Royader, about fourteen English miles. It snowed hard behind us and on both sides, but not at all where we were.

Tues. 23.—When we took horse, there was nothing to be seen but a waste of white: the snow covered both hills and vales. As we could see no path, it was not without much difficulty, as well as danger, that we went on. But between seven and eight the sun broke out, and the snow began to melt: so we thought all our difficulty was over; till, about nine, the snow fell faster than ever. In an hour it changed into hail; which, as we rode over the mountains, drove violently in our face. About twelve this turned into hard rain, followed by an impetuous wind. However, we pushed on through all, and before sunset came to Dol elly.

Here we found every thing we wanted except sleep, of which we were deprived by a company of drunken, roaring sea Captains, who kept possession of the room beneath us, till between two and three in the morning: so that we did not take horse till after six; and then we could make no great speed, the frost being exceeding sharp, and much ice in the road. Hence we were not able to reach Tannabull till between eleven and twelve. An honest Welshman here gave us to know (though he spoke no English) that he was just going over the sands. So we hastened on with him, and by that means came in good time to Carnarvon.

Here we passed a quiet and comfortable night, and took

horse about six in the morning. Supposing, after we had rode near an hour, that a little house on the other side was the ferry-house, we went down to the water, and called amain: but we could not procure any answer. In the mean time it began to rain hard, though the wind was extremely high. Finding none would come over, we went to a little church which stood near, for shelter. We had waited about an hour, when a woman and girl came into the church-yard, whom I did not mind, supposing they could speak no English. They were following a sheep, which ran close to us. I then asked, "Is not this Baldon-ferry?" The girl answered, "Baldon-ferry! No. The ferry is two miles further." So we might have called long enough. When we came to Baldon the wind fell, the sky cleared up, the boat came over without delay, and soon landed us in Anglesey. On our way to Holyhead, one met and informed us, the packet sailed the night before. I said, "Perhaps it may carry me for all that." So we pushed on, and came thither in the afternoon. The packet did sail the night before, and got more than half sea over. But the wind turning against them and blowing hard, they were glad to get back this afternoon.

I scarce ever remember so violent a storm as blew all the night long. The wind continued contrary the next day.

Sun. 28.—About nine in the morning I spent some time with a few serious people, and gave notice of preaching at four in the afternoon, as soon as the evening service was ended. It began soon after three: ten minutes before four Mr. D. began catechising the children in Welsh. I stayed till after five. As there was no sign of his concluding, I then went home, and found the people waiting; to whom I expounded those solemn words, "Watch and pray always, that ye may be counted worthy to escape all these things which are coming upon the earth."

Mon. 29.—We left the harbour about twelve, having six or seven officers and abundance of passengers on board. The wind was full west, and there was great probability of a stormy night. So it was judged best to put back; but one gentleman making a motion, to try a little longer, in a short time brought all over to his opinion. So they agreed to go out, and "look for a wind."

The wind continued westerly all the night. Nevertheless, in the morning we were within two leagues of Ireland! Between nine and ten I landed at Howth, and walked on for Dublin. The congregation in the evening was such as I never saw here before. I hope this also is a token for good.

Wed. 31.—In conversing with many, I was surprised to find that all Ireland is in perfect safety. None here has any more apprehension of an invasion, than of being swallowed up in the sea; every one being absolutely assured, that the French dare not attempt any such thing.

Thur. APRIL 1.—I bought one or two books at Mr. Smith's, on the Blind Quay. I wanted change for a guinea, but he could not give it; so I borrowed some silver of my companion. The next evening a young gentleman came from Mr Smith's to tell me I had left a guinea on his counter. Such an instance of honesty I have rarely met with, either in Bristol or London.

Sat. 3.—I went to the College chapel, at which about forty persons were present: Dr. K. preached a plain, practical sermon, after which the sacrament was administered. I never saw so much decency at any chapel in Oxford; no, not even at Lincoln-college. Scarce any person stirred, or coughed, or spit, from the beginning to the end of the service.

In the evening our house was crowded above and below; yet many were obliged to stand without. The whole congregation appeared stayed and solid. Do even the people of Dublin know the day of their visitation?

Mon. 5.—Inquiring for one whom I saw three or four days ago in the height of a violent pleurisy, I found he was perfectly recovered, and returned into the country. A brimstone-plaster in a few minutes took away both the pain and the fever. O why will Physicians play with the lives of their patients! Do not others (as well as old Dr. Cockburn) know, that "no end is answered by bleeding in a pleurisy, which may not be much better answered without it?"

To-night the sleepers here began to open their eyes, it being rumoured that an express was come to the Lord Lieutenant, to inform him, the French were hastening their preparation, being determined to land in Ireland. And so they will, if God gives them leave: but he has the reins in his own hand.

Tues. 6.—One was informing me of an eminent instance of the power of faith. "Many years ago," said she, "I fell and sprained my ankle, so that I never expected it would be quite well. Seven years since, last September, I was coming home from the preaching in a very dark night, and, stumbling over a piece of wood, fell with the whole weight of my body upon my lame foot. I thought, 'O Lord, I shall not be able to hear thy word again for many weeks!' Immediately

a voice went through my heart, 'Name the name of Christ, and thou shalt stand.' I leaped up, and stretched out my foot, and said, 'Lord Jesus Christ, I name thy name: let me stand!' And my pain ceased; and I stood up, and my foot was as strong as ever."

Fri. 9.—I spent an hour with Dr. F——, a sensible, agreeable man. He said, "Six weeks ago, the —— informed the Lord L——, that he had express orders from His Majesty to put this kingdom in a posture of defence against the intended invasion; and he was empowered to raise what men he pleased; and nothing has ever been done since: so that we conclude the whole to be a grimace, a mere trick of State."

Sun. 11.—I met about an hundred children, who are catechised publicly twice a week. Thomas Walsh began this some months ago; and the fruit of it appears already. What a pity that all our Preachers in every place have not the zeal and wisdom to follow his example!

Tues. 13.—I breakfasted with one of the most lovely old men I ever saw; John Garret, a Dutchman by birth, and a Speaker among the Quakers.

Thence we went to a poor dying backslider. When we came in he was crying to God out of the deep; but before we left him his heaviness was gone, and he desired nothing but to be with Christ.

Wed. 14.—I looked over a celebrated book, "The Fable of the Bees." Till now I imagined there had never appeared in the world such a book as the works of Machiavel. But Dr. Mandeville goes far beyond it. The Italian only recommends a few vices, as useful to some particular men, and on some particular occasions. But the Englishman loves and cordially recommends vice of every kind; not only as useful now and then, but as absolutely necessary at all times for all communities! Surely Voltaire would hardly have said so much. And even Mr. Sandeman could not have said more.

April 16.—(Being *Good Friday.*) Near four hundred of the society met, to follow the example of their brethren in England, and renew their covenant with God. It was a solemn hour: many mourned before God, and many were comforted.

In the following week all our Preachers met. I never before found such unanimity among them. They appeared now to be not only of one heart, but likewise of one mind and judgment.

Sun. 25.—One of the Germans stumbled in while I was

expounding, "Is Christ the minister of sin?" For a time she seemed greatly diverted; but the application spoiled her mirth: she soon hung down her head, and felt the difference between the chaff and the wheat.

Mon. 26.—I set out for Cork, purposing to see as many societies as I could in my way. In the afternoon I came to Edinderry, where the little society have built a commodious preaching-house. I had designed to preach abroad; but the keen north wind drove us into the house. The congregation (though they had no previous notice) filled it from end to end; but some of them found it too hot, and hurried out, while I applied, "Ye must be born again."

About this time I received the following letter:—

"REVEREND SIR,

"I ONCE, through the influence of those about me, was ready to join the common cry against you, not knowing what I did: but since, by hearing your discourses, with some of Mr. Walsh's, and by reading your Sermons and Appeals, I have learned a better lesson. I have learned that true Christianity consists, not in a set of opinions, or of forms and ceremonies, but in holiness of heart and life,—in a thorough imitation of our divine Master. And this I take to be the doctrine of the Church of England; nor do I apprehend you differ from her at all in doctrine. And I am grieved to know you have too much cause to differ from many of her present Clergy. Why then should I cavil at you for feeding those sheep that are starved by their own shepherds? for endeavouring to recover them from that stupid lethargy and open wickedness which involve the generality of mankind? This is your happiness: would to God it could be mine! I have often had a strong desire for it; and would now gladly dedicate my life to it, if my poor abilities and mean education, together with the twenty-third Article of our Church, did not crush the thought However, as I do not see you vary from the doctrine of the Church, I should not scruple to join with you. My chief motives (beside that strong desire) are, first, I reflect, there is scarce a situation in life, at least in the trading world, without its attendant frauds or vices, which are now scarce separable from it. Secondly, I am at present of no use in society; so that on account of any advantage that now accrues from me to the public, I need not scruple giving myself to my darling employment. Thirdly, I am convinced a man may instruct and reform himself by instructing and reforming others. But may I attempt this otherwise than

by the ordinary method of admitting labourers into the Lord's vineyard? Your thoughts on this subject would be received as a singular favour; for which I shall impatiently wait, who am,

"Reverend Sir,

"Your affectionate and ready servant."

Wed. 28.—I rode to Tullamore; where one of the society, EDWARD WILLIS, gave me a very surprising account of himself, He said:—

"When I was about twenty years old, I went to Waterford for business. After a few weeks I resolved to leave it; and packed up my things, in order to set out the next morning. This was Sunday; but my landlord pressed me much not to go till the next day. In the afternoon we walked out together, and went into the river. After a while, leaving him near the shore, I struck out into the deep. I soon heard a cry, and, turning, saw him rising and sinking in the channel of the river. I swam back with all speed, and, seeing him sink again, dived down after him. When I was near the bottom, he clasped his arm round my neck, and held me so fast that I could not rise. Seeing death before me, all my sins came into my mind, and I faintly called for mercy. In a while my senses went away, and I thought I was in a place full of light and glory, with abundance of people. While I was thus, he who held me died, and I floated up to the top of the water. I then immediately came to myself, and swam to the shore, where several stood who had seen us sink, and said, they never knew such a deliverance before; for I had been under water full twenty minutes. It made me more serious for two or three months. Then I returned to all my sins.

"But in the midst of all, I had a voice following me every where, 'When an able Minister of the Gospel comes, it will be well with thee!' Some years after I entered into the army: our troop lay at Phillip's-town, when Mr. W. came. I was much affected by his preaching; but not so as to leave my sins. The voice followed me still, and when Mr. J. W. came, before I saw him I had an unspeakable conviction that he was the man I looked for: and soon after I found peace with God, and it was well with me indeed."

Thur. 29.—I preached on one side of the market-place, to a numerous congregation. I was afterwards invited by some of the officers to spend an hour with them at the barracks. It, at least, freed them from prejudice against the present work of God, if it answered no farther end.

Fri. 30.—I was pressed to turn aside to Athlone, a gentlewoman of Barbadoes, who was obliged to return thither shortly, having a great desire to see me. So I went to Athlone, and spent one or two hours in close conversation with her and her husband. We had a comfortable meeting in the evening; and most of the gentry in the town were present: but who can warn them to flee from the wrath to come? They are "increased in goods, and need nothing."

Sat. MAY 1.—I rode to Birr through rain, hail, and snow, such as is usual on the first of January. I had designed to preach abroad; but the wind was too sharp to be borne either by me or the people.

Sun. 2.—We rode to Mount-mellick. About five I preached in the market-place. I was on the point of concluding, when a violent storm came. Till then the bottles of heaven were stayed.

Tues. 4.—We rode to Portarlington; where, on *Wednesday*, 5, at the desire of several who could not attend the early preaching, I preached in the assembly-room at ten, on, "Ye must be born again." Many of the best in the town (so called) were present, and seemed not a little amazed. Many more came in the evening, among whom I found an unusual liberty of spirit. For the present most of them seemed much affected. But how soon will the thorns grow up?

Thur. 6.—I rode to Kilkenny. One of the dragoons who were quartered here soon found us out. A few, both of the army and of the town, are joined, and constantly meet together. I preached in the barracks, in one of the officers' rooms. Still, in Ireland, the first call is to the soldiery.

Fri. 7.—We rode to Waterford; where, after preaching, I earnestly exhorted the society to "love as brethren." On the same subject I preached in the morning, and spent great part of the day in striving to remove misunderstandings and offences. It was not lost labour. Six-and-twenty were left in the morning: before night seven-and-fifty were joined together.

T. Walsh preached at five; but the room being too small, they were obliged to go into the yard. In the evening we had high and low, rich and poor, both in the yard and adjoining gardens. There seemed now to be a general call to this city. So I thought it best the next morning, *Monday*, 10, to leave Mr. Walsh there, while I went forward to Clonmell, the pleasantest town, beyond all comparison, which I have yet seen in Ireland. It has four broad, straight streets of well-built houses, which cross each other in the centre of

the town. Close to the walls, on the south side, runs a broad, clear river. Beyond this rises a green and fruitful mountain, and hangs over the town. The vale runs many miles both east and west, and is well cultivated throughout.

I preached at five in a large loft, capable of containing five or six hundred people: but it was not full; many being afraid of its falling, as another did some years before; by which several of the hearers were much hurt, and one so bruised, that she died in a few days.

Tues. 11.—I was at a loss where to preach, the person who owned the loft refusing to let me preach there, or even in the yard below. And the Commanding Officer being asked for the use of the barrack-yard, answered, it was not a proper place. "Not," said he, "that I have any objection to Mr. Wesley. I will hear him, if he preaches under the gallows." It remained to preach in the street: and by this means the congregation was more than doubled. Both the officers and soldiers gave great attention, till a poor man, special drunk, came marching down the street, attended by a Popish mob, with a club in one hand, and a large cleaver in the other, grievously cursing and blaspheming, and swearing he would cut off the Preacher's head. It was with difficulty that I restrained the troopers; especially them that were not of the society. When he came nearer, the Mayor stepped out of the congregation, and strove, by good words, to make him quiet; but he could not prevail: on which he went into his house, and returned with his white wand. At the same time he sent for two Constables, who presently came with their staves. He charged them not to strike the man, unless he struck first; but this he did immediately, as soon as they came within his reach, and wounded one of them in the wrist. On this, the other knocked him down, which he did three times before he would submit. The Mayor then walked before, the Constables on either hand, and conducted him to the gaol.

Wed. 12.—In the evening I preached in the new house, at Cork, very near as large as that in Dublin; and far better finished in every respect, though at four hundred pounds less expense.

Mon. 17.—Walking up the Red-house walk, (which runs between two rows of meadows, with the river winding through them, and a chain of fruitful hills on the right hand and on the left,) I saw the plain reason why strangers usually complain of the unwholesomeness of the water in Cork. Many women were filling vessels with river-water (which is that commonly used in the city for tea and most other

purposes) when the tide was at the height. Now, although this is not salt, yet it cannot but affect both the stomach and bowels of tender persons.

Wed. 19.—I preached in the evening on, "Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness." While I was speaking, a gentleman in the gallery cried out with a loud voice, and swore to it, "I am of the Church: I stand up for the Church: I will shed my blood for the Church." But finding none to contradict him, he sat down, and I finished my discourse.

Thur. 20.—One came in a great consternation to inform us, Captain F. (the gentleman who spoke) was raising a mob against the evening. This report spread up and down, and greatly increased the evening congregation. But no mob appeared, nor was there any disturbance, but such a blessing as we have seldom found: I suppose, in answer to the prayers of many, who had been earnestly crying unto God.

On Sunday last, I was desired by one to call on her dying father, though she said he was speechless and senseless. But as soon as I spoke, he appeared sensible: while we prayed, he recovered his speech. The next day he was able to walk abroad, but continued deeply serious. On *Friday*, 21, his illness returned, and he lay down and died in peace.

Mon. 24.—I preached in the market-place at Kinsale.

Tues. 25.—I walked to the Fort. It commands the entrance of the harbour, and has three tier of guns, one over the other. It is built upon the firm rock; is of a large extent, and the upper part of a great height from the water. But all is out of repair; many of the cannon are dismounted; most of them unfit for service; so that many think a second-rate man-of-war might take it in a few hours' time.

At one I preached in the Exchange: abundance of soldiers, and the Colonel, with several officers, were present; so that I conceived some hopes that the seed sown even at Kinsale will not all be lost.

At five I preached in the market-house at Innishannon to a very large and well-behaved congregation, and then went on to Bandon.

Fri. 28.—I rode out with Mrs. Jones, as I did every day, to save her life, if possible. From the hill we had a fair view of Castle Barnard, with the park adjoining; in which, a few years ago, Judge Barnard used to take such delight. Indeed, it is a beautiful place in every respect. The house is one of the most elegant I have seen in the kingdom, both as to the structure and the situation; standing on the side

of a fruitful hill, and having a full command of the vale, the river, and the opposite mountain. The ground, near the house, is laid out with the finest taste, in gardens of every kind; with a wilderness, canals, fish-ponds, water-works, and rows of trees in various forms. The park includes part of each hill, with the river between, running through the meadow and lawns, which are tufted over with trees of every kind, and every now and then a thicket or grove. The Judge finished his plan, called the land after his name, and dropped into the dust!

Sun. 30.—I returned to Cork. About that time I received a letter from Mr. Gillies, part of which follows:—

"The Lord hath been pleased to inflict a heavy stroke upon us, by calling home his faithful servant, Mr. Wardrobe. Concerning his death, a Christian friend writes thus:—

"May 7. Four in the morning. I am just come from witnessing the last sighs of one dear to you, to me, and to all that knew him. Mr. Wardrobe died last night. He was seized on Sabbath last, just as he was going to the kirk, with a most violent colic, which terminated in a mortification of his bowels. The circumstances of his death are worthy to be recorded. With what pleasure he received the message, and went off in all the triumph of a conqueror; crying out, 'My warfare is accomplished: I have fought the good fight: my victory is completed. Crowns of grace shall adorn this head,' (taking off his cap,) 'and palms be put into these hands. Yet a little while, and I shall sing for ever. I know that my Redeemer liveth.' When he was within a few moments of his last, he gave me his hand, and a little after said, 'Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.' Were I to repeat half what he spoke, I should write you three hours. It shall suffice at this time to say, that as he lived the life, so he died the death, of a Christian. We weep not for him; we weep for ourselves. I wish we may know how to improve this awful judgment, so as to be also ready, not knowing when our Lord cometh."

Mr. Adams, Minister of Falkirk, writes thus:—

"On Friday night, about ten, I witnessed Mr. Wardrobe's (of Bathgate) entrance into the joy of his Lord. But ah! who can help mourning the loss to the church of Christ? His amiable character gave him a distinguished weight and influence; which his Lord hath given him to value, only for

its subserviency to his honour and glory. He was suddenly taken ill on the last Lord's day, and from the first moment believed it was for death. I went to see him on Thursday evening, and heard some of the liveliest expressions of triumphant faith, zeal for the glory of Christ and the salvation of souls, mixed with the most amiable humility and modesty. 'Yet a little while,' said he, 'and this mortal shall put on immortality. Mortality shall be swallowed up of life; this vile body fashioned like to his glorious body. O for the victory! I shall get the victory. I know in whom I have believed.' Then, with a remarkably audible voice, lifting up his hands, he cried out, 'O for a draught of the well of the water of life, that I may begin the song before I go off to the church triumphant! I go forth in thy name, making mention of thy righteousness, even thine only. I die at the feet of mercy.' Then, stretching out his arms, he put his hand upon his head, and with the most serene and steady, majestic eye I ever saw, looking upward, he said, 'Crowns of grace, crowns of grace, and palms in their hands! O Lord God of truth, into thy hands I commend my spirit!' After an unexpected revival, he said, 'O, I fear his tarrying, lest the prospect become more dark. I sometimes fear he may spare me to live, and be less faithful than he has helped me to be hitherto.' He says to me, 'You that are Ministers, bear a proper testimony against the professors of this age, who have a form of godliness without the power.' Observing some of his people about his bed, he said, 'May I have some seals among you! O where will the ungodly and sinners of Bathgate appear? Labour all to be in Christ.' Then he stretched out his hand to several, and said, 'Farewell, farewell, farewell! And now, O Lord, what wait I for? My hope is in thee!' Once or twice he said, 'Let me be laid across the bed to expire, where I have sometimes prayed, and sometimes meditated with pleasure.' He expressed his grateful sense of the assiduous care which Mr. Wardrobe, of Cult, had taken of him; and on his replying, 'Too much could not be done for so valuable a life,' he said, 'O speak not so, or you will provoke God! Glory be to God, that I have ever had any regard paid me, for Christ's sake!' I am greatly sunk under the event. O help me, by your prayers, to get the proper submission and improvement!"

Thur. JUNE 3.—I received a remarkable letter from a Clergyman, with whom I had been a day or two before. Part of it ran thus:—

"I had the following account from the gentlewoman herself, a person of piety and veracity. She is now the wife of Mr. J—— B——, silversmith, in Cork.

"'About thirty years ago, I was addressed by way of marriage, by Mr. Richard Mercier, then a volunteer in the army. The young gentleman was quartered at that time in Charleville, where my father lived, who approved of his addresses, and directed me to look upon him as my future husband. When the regiment left the town, he promised to return in two months, and marry me. From Charleville he went to Dublin; thence to his father's, and from thence to England; where, his father having bought him a Cornetcy of horse, he purchased many ornaments for the wedding; and, returning to Ireland, let us know that he would be at our house in Charleville in a few days. On this the family was busied to prepare for his reception, and the ensuing marriage; when one night, my sister Molly and I being asleep in our bed, I was awakened by the sudden opening of the side-curtain, and, starting up, saw Mr. Mercier standing by the bed-side. He was wrapped up in a loose sheet, and had a napkin, folded like a night-cap, on his head. He looked at me very earnestly, and, lifting up the napkin, which much shaded his face, showed me the left side of his head, all bloody and covered with his brains. The room meantime was quite light. My terror was excessive, which was still increased by his stooping over the bed, and embracing me in his arms. My cries alarmed the whole family, who came crowding into the room. Upon their entrance, he gently withdrew his arms, and ascended, as it were, through the ceiling. I continued for some time in strong fits. When I could speak, I told them what I had seen. One of them, a day or two after, going to the post-master for letters, found him reading the newspapers, in which was an account, that Cornet Mercier, going into Christ Church belfry, in Dublin, just after the bells had been ringing, and standing under the bells, one of them, which was turned bottom upwards, suddenly turning again, struck one side of his head, and killed him on the spot. On further inquiry, we found he was struck on the left side of his head.'"

Sun. 6.—I gave my last exhortation to the society in Cork, and setting out early on *Monday*, 7, in the evening came to Limerick.

Sat. 12.—The account which one of our sisters gave of Ann Beauchamp was as follows:—

August 18, 1753. I went to see Ann Beauchamp, who had been ill for about a week. I asked her, in what state she found her soul. She answered, "I am quite happy. I know that my Redeemer liveth, and has taken away all my sins. And my heart is comforted with the presence of God: I long to die, that I may be with Him." I asked, "But are you resigned, either to live or die, as he shall see fit?" She answered, "I cannot say, I am willing to live: it would go hard with me to live now. Pray that the Lord may perfect his work of sanctification in my soul."

Being asked, if she could freely part with all her friends, she said, "Yes: and as to my children, I have cast them upon the Lord. I know he will take care of them; and I give them freely up to him, without one anxious thought." She then prayed for her friends and acquaintance one by one, and afterwards, fervently and with tears, for each person in her band; then for Mr. John Wesley, desiring she might be found at his feet in the day of the Lord.

Soon after she called her mother, desired forgiveness for any thing wherein she had ignorantly offended her, and exhorted her not to grieve; adding, "God will comfort you, and give you strength to bear your trial. It is your loss, but it is my everlasting gain; and I am going but a little before you." She then prayed over her, and, kissing her, took her leave. In the same manner she took leave of all about her, exhorting, praying for, and kissing them, one by one: afterward she called for, and took her leave of, her servants.

Seeing one of her neighbours in the room, she called her, and said, "O Mary, you are old in years, and old in sin. The Lord has borne long with you, and you know not the day or the hour when he will call you. I am young, and he is calling me away; and what should I do without an interest in Christ? Was my work now to do, it would never be done: but, blessed be God, it is not. I know the Lord hath washed me from my sins in his own blood, and is preparing me for himself. O fly from the wrath to come, and never rest till you rest in the wounds of Jesus! I am almost spent: but had I strength, I could exhort you all till morning."

To another she said, "'Martha, Martha! thou art careful and troubled about many things; but one thing is needful;' and this one thing you have neglected. O seek God, and he will supply all your wants. It is time for you to begin: your glass is almost run; and what will all your toil profit when you come to be as I am now? Find time for this,

whatever goes undone. My neighbours used to wonder how I could find time, and think me foolish for spending it so; but now I know it was not foolishness. Soon I shall receive an exceeding great reward.

"Perhaps some of you will say you was never called. Then remember, I call you now. I exhort every one of you to 'seek the Lord while he may be found.' Think not to make excuses in that day: God will have his witnesses; and I shall appear as a witness against you. If you repent not, these my dying words will rise up in judgment against you."

To her —— she said, "I forgive you all that you have done against me; and I have prayed the Lord to forgive you: return to him now, and he will receive you; for he desires not the death of a sinner. I am a witness of this; for he has forgiven all my sins. O! I want strength to sing his praise! But I am going where I shall sing his praise for ever."

Then calling for her husband, she said, "My dear, God has given you many calls, even in dreams: and when we will not hear his call, it is often his way to make us feel his rod by removing our darling from us. I was your darling; and, seeing you refuse the many calls of God, he is now taking me away from you, if, by any means, he may bring you to himself." She then prayed for, and took her leave of, him.

The next day when I came in, and asked, "How do you find yourself now?" she answered, "Blessed be God, very well. I know that my Redeemer lives: he is dear to me, and I am dear to him: I know he is preparing me for himself, and I shall soon be with him."

She then prayed earnestly for entire sanctification; till a friend coming in, she said, "The Lord has brought you, and all my dear friends to my remembrance: I have not forgotten you in my prayers. You must come and pray my last prayer. When you see me near my deliverance, go all to prayer, and continue therein till my spirit is gone. Let there be no crying over me; but all of you sing praises and rejoice over me."

She never once complained of her pain; but behaved from the beginning with that patience, sweetness, and love to all, that bespoke a soul which knew herself just entering into the joy of her Lord. Thus she died the next morning, August the 20th, after crying out as in ecstasy,—

"Bold I approach the' eternal throne,
And claim the crown through Christ my own."

Wed. 16.—I rode over to Newmarket, and preached to an earnest congregation of poor people. In the morning, at the request of some of the neighbouring gentry, I deferred preaching till ten o'clock. Many of them were then present, and seemed not a little astonished: perhaps they may remember it—a week.

In the afternoon I rode to Ballygarrane, a town of Palatines, who came over in Queen Anne's time. They retain much of the temper and manners of their own country, having no resemblance of those among whom they live. I found much life among this plain, artless, serious people. The whole town came together in the evening, and praised God for the consolation. Many of those who are not outwardly joined with us walk in the light of God's countenance; yea, and have divided themselves into classes, in imitation of our brethren, with whom they live in perfect harmony.

Fri. 18.—In examining the society I was obliged to pause several times. The words of the plain, honest people came with so much weight, as frequently to stop me for a while, and raise a general cry among the hearers. I rode back through Adair, once a strong and flourishing town, well-walled and full of people; now, without walls and almost without inhabitants, only a few poor huts remain. At a small distance from these are the ample ruins of three or four convents, delightfully situated by the river, which runs through a most fruitful vale.

Mon. 21.—I talked with one who was in deep distress. She had been represented to me as in despair; but I soon found her disorder (natural or preternatural) had nothing to do with religion. She was greatly troubled, but knew not why; not for her sins, they scarce came into her mind. I know not that prayer will avail for her, till she is troubled in quite another manner; till she cries out from her inmost soul, "God be merciful to me a sinner!"

Tues. 22.—I called on Mrs. F., whom I saw some years since in despair of quite another kind. Between nine and ten years ago her daughter married without her consent: this was followed by other distressing circumstances, in the midst of which she cried out, "God has forsaken me." She was immediately seized with violent pain: she could not see the sun, or the light, only a dim twilight: she could not taste her meat or drink, any more than the white of an egg: she had a constant impulse to kill herself, which she believed she must do; and attempted several times. After having continued thus three years and a half, she resolved to endure

it no longer: accordingly she procured a knife to cut her throat, and did cut through the skin, but could get no further; it seemed to her as if the flesh were iron; she threw down the knife, burst into tears, fell upon her knees, and began (what she had not done all the time) to pour out her soul before God. Fear and sorrow fled away: she rejoiced in God; she saw the light of the sun; her natural taste returned; and she has been ever since in health of body and peace of mind.

Wed. 23.—I took my leave of Limerick, and rode to Six-mile-bridge. There I left T. Walsh to preach in Irish, and went on to Rathlahine.

Thur. 24.—I went on to Ennis, a town consisting almost wholly of Papists, except a few Protestant gentlemen. One of these (the chief person in the town) had invited me to his house, and walked with me to the court-house, where I preached to a huge, wild, unawakened multitude, Protestants and Papists, many of whom would have been rude enough if they durst.

Fri. 25.—Mr. Walsh preached at six, first in Irish, and then in English. The Papist Priest had contrived to have his service just at the same hour; and his man came again and again with his bell, but not one in ten of his people would stir. At eight I preached to a far more serious congregation; and the word seemed to sink into their hearts.

We took horse about ten, and rode through the fruitful and pleasant county of Galway. After having heard so much of the barrenness of this county, I was surprised, in riding almost the whole length of it, from south-east, to north-west, to find only four or five miles of rocky ground, like the west of Cornwall; all the rest exceeded most that I have seen in Ireland. We came to Galway pretty well tired, and would willingly have rested at the inn where we alighted from our horses: but the landlord informed us he had no room; both his house and stables were full. Two regiments of soldiers passing through the town had taken up all the inns: however, we procured a private lodging, which was full as agreeable.

The town is old, and not ill-built, most of the houses being of stone, and several stories high. It is encompassed with an old, bad wall, and is in no posture of defence, either toward the land or toward the sea. Such is the supine negligence of both English and Irish!

Five or six persons, who seemed to fear God, came to us at our lodgings. We spent a little time with them in prayer, and early in the morning set out for Castlebar.

This day, likewise, I was agreeably surprised at the pleasantness and fruitfulness of the country. About noon two or three friends met us, and begged us to turn aside to Hollymount, a town twelve miles from Castlebar, where the Minister readily consented to my preaching in the church. Many Papists as well as Protestants were there, and my heart was much enlarged toward them. Through a delightful mixture of vales and gently rising hills, we then rode on to Castlebar.

Sun. 27.—The Rector having left word that I should have the use of the church, I preached there morning and afternoon, to such a congregation as (they said) was never there before: and surely the word of God had free course; I saw not one light or inattentive hearer. Mr. Walsh afterward preached in the sessions-house, to another large and serious congregation. And, *Tuesday*, 29, being St. Peter's-day, I read Prayers and preached to as large a congregation as on Sunday. In the afternoon I rode over to Newport, eleven miles from Castlebar. About thirty years ago, a little company of Protestants settled here, by a river side, on the very extremity of the land, and built a small town. It has a fruitful hill on each side, and a large bay to the west, full of small fertile islands, containing from one to several thousand acres. Of these they compute above three hundred, and near an hundred are inhabited; but by Papists alone, there not being so much as a single Protestant among them! I went directly to the Rector's, who had before given me an invitation. Between seven and eight I preached to (I suppose) more than all the Protestants in the town. Deep attention sat on every face. Perhaps God touched some hearts.

Wed. 30.—At eleven Mr. H. read Prayers, and I preached on Gal. vi. 14. The church stands at a distance from the town, and it rained hard; but that could not stop the congregation. In the afternoon I returned to Castlebar.

Thur. JULY 1.—There is just such a work here as was some years since at Athlone. The whole town is pleased, but few are convinced. The stream runs very wide, but very shallow.

Sun. 4.—I read Prayers and preached at Ballyheen, Mr. E——'s other church. The congregation at Castlebar in the afternoon was larger than ever before. In the morning, *Monday*, 5, the greater half of them were present, and we had a solemn parting. In the afternoon we came to Hollymount, some years since one of the pleasantest places in Ireland. Dr. Vesey, then Archbishop of Tuam, fixed on

this spot, nine miles from his see, built a neat commodious house on a little eminence, laid out fruit and flower gardens round it, brought a river to run through them, and encompassed the whole with walks and groves of stately trees. When he had finished his plan, round a stone pillar, which stands in a bason surrounded by a small green plat of ground, he placed the following inscription:—

Linquenda tellus, et domus, et placens
Uxor, cum numerosâ et speciosâ prole,
Charâ charæ matris sobole:
Neque harum quas colis arborum
Te præter invisam cupressum
Ulla brevem dominum sequetur! *

I was just going to preach in the church-yard, when Mr. C. sent his son with the key of the church. Almost half the congregation were Papists, whom all the threats of their Priest could not keep away. Not expecting to see any of them again, I spake very plain once for all.

In the morning we rode through Tuam, a neat little town, scarce half so large as Islington; nor is the cathedral half so large as Islington church. The old church at Kilconnel, two miles from Aghrim, is abundantly larger. If one may judge by the vast ruins that remain, (over all which we walked in the afternoon,) it was a far more stately pile of building than any that is now standing in Ireland. Adjoining to it are the ruins of a large monastery; many of the cells and apartments are pretty entire. At the west end of the church lie abundance of skulls, piled one upon another, with innumerable bones round about, scattered as dung upon the earth. O sin, what hast thou done!

Wed. 7.—I preached at Aghrim morning and evening, and then rode over to Castlebar. Mr. M. has now lost both his brother and his two daughters, two of the most agreeable women in the kingdom, caught away in the full bloom of youth and beauty: if they can be termed "lost," who all committed their souls unto Him they loved, in the full triumph of faith.

Thur. 8.—A coach-full of us, with several horsemen, and others on foot, went to Ahaskra in the morning. The rest of the congregation were mostly Papists. But all heard with earnest attention. I preached in the evening at Athlone, where, on *Friday*, 9, we had a solemn watch-night.

* "You must leave behind you these grounds, this house, and your charming wife, with your numerous and handsome progeny, the endearing offspring of their beloved mother! And of all those trees which you are planting, none, except the loathed cypress, will follow you, their short-lived owner, to the tomb." - EDIT.

Sun. 11.—We had a blessed opportunity in the evening on the Connaught side of the river. Almost all the Protestants in the town were present, with abundance of Papists. And many of them acknowledged the doctrine of Christ crucified to be "the power of God and the wisdom of God."

Mon. 12.—After preaching at Abidarrig about noon, I went on to Longford. Many supposed the mob would be too violent there to allow me a peaceable hearing. I began at five in the yard of the old barrack. An huge crowd soon flocked in; but most of the Papists stood at the gate, or just without the wall. They were all still as night; nor did I hear an uncivil word while we afterwards walked from one end of the town to the other.

Tues. 13.—A large congregation was present at five, and stood unmoved, notwithstanding some heavy showers. At noon I preached at Cleg-hill; at five in the barrack-yard again, where the concourse of people was greater than before Mr. P., the Minister of a neighbouring parish, and another Clergyman who came with him, received the truth in love: Mrs. P. (his wife) found rest to her soul.

But how is it, that almost in every place, even where there is no lasting fruit, there is so great an impression made at first, upon a considerable number of people? The fact is this:—Everywhere the work of God rises higher and higher, till it comes to a point. Here it seems for a short time to be at a stay. And then it gradually sinks again.

All this may easily be accounted for. At first, curiosity brings many hearers: at the same time God draws many by his preventing grace to hear his word, and comforts them in hearing. One then tells another. By this means, on the one hand, curiosity spreads and increases, and, on the other, drawings of God's Spirit touch more hearts; and many of them more powerfully than before. He now offers grace to all that hear; most of whom are in some measure affected, and more or less moved, with approbation of what they hear, desire to please God, and good-will to his messenger: these principles, variously combined and increasing, raise the general work to its highest point. But it cannot stand here: for, in the nature of things, curiosity must soon decline. Again, the drawings of God are not followed; and thereby the Spirit of God is grieved. The consequence is, he strives with this and this man no more, and so his drawings end. Thus both the natural and supernatural power declining, most of the hearers will be less and less affected. Add to this, that in the process of the work, "it must be, that offences will come." Some of the hearers, if not

Preachers also, will act contrary to their profession. Either their follies or faults will be told from one to another, and lose nothing in the telling. Men once curious to hear, will now draw back: men once drawn, having stifled their good desires, will disapprove what they approved before, and feel dislike, instead of good-will, to the Preacher. Others, who were more or less convinced, will be afraid or ashamed to acknowledge that conviction. And all these will catch at ill stories, (true or false,) in order to justify their change. When, by this means, all who do not savingly believe have quenched the Spirit of God, the little flock goes on from faith to faith; the rest sleep on and take their rest. And thus the number of hearers in every place may be expected first to increase, and then decrease.

Wed. 14.—At noon I preached at Coolylough, where the Preachers and stewards met.

Thur. 15.—In the evening I preached at Tullamore, in Barrack-street; and many who never had so much curiosity as to walk an hundred yards to hear the preaching, vouchsafed to hear it at their own doors. In the middle of the sermon came a Quarter-master, very drunk, and rushed in among the people. In a short time he slipped off his hat, and gave all the attention of which he was capable. So did many of the soldiers, and many officers. O let some lay it to heart!

Fri. 16.—We walked down to Lord Tullamore's, (that was his title then,) an old mile from the town. His gardens are extremely pleasant. They contain groves, little meadows, kitchen gardens, plats of flowers, and little orchards, intermixed with fine canals and pieces of water. And will not all these make their owner happy? Not if he has one unholy temper! Not unless he has in himself a fountain of water, springing up into everlasting life.

About this time I received a letter without a name, part of which I have subjoined:—

"Sir,

"Having observed your Christian condescension in those labours of love, so truly calculated for the use of common people, I presume to beg your pen in behalf of the next class of God's creatures. And I would ask, if nature, reason, and Revelation do not all plead in favour even of the brute creation. Is it not unnatural and inhuman, to put them to more pain than is necessary for the service of man? Can reason consent to the making sport with the life or misery of any creature? May not the great law of equity, doing as we would be done to, be extended even to them? May we

not suppose ourselves in their place, and thence determine, what they may fairly expect from us? Hath not the Supreme Being given injunctions against cruelty toward them, and commanded that they should enjoy the rest of his day? Did he not rebuke the Prophet for smiting his beast without cause; and mention the 'much cattle,' as one motive to the divine compassion, in sparing the 'great city?' The Scripture saith, 'A good man is merciful to his beast.' And can he be a good man that is not so, if goodness consists in imitating Him whose 'mercy is over all his works?' For 'he openeth his hand, and satisfieth the desire of every living thing.'

"If tenderness, mercy, and compassion to the brute creatures were impressed on the infant breast, and conducted into action according to its little power, would it not be confirmed in the human heart? And might not this early prepossession be for ever established there; and through an happy bias extend its benevolence to the whole creation?

"Does not experience show the sad effects of a contrary education? While children, instead of being taught benevolence to irrationals, are suffered to torment first poor little insects, and then every helpless creature that comes in their way, can it be expected, that, being thus inured to cruelty and oppression even in their tender years, they should relent when they come to age, and be susceptible of compassion even to rationals? It cannot. For is pity shown to man, only because he has reason? If so, those would lose their claim to our compassion who stand in the greatest need of it; namely, children, idiots, and lunatics. But if pity is shown to all that are capable of pain, then may it justly be expected that we should sympathize with every thing that has life.

"I am persuaded you are not insensible of the pain given to every Christian, every humane heart, by those savage diversions, bull-baiting, cock-fighting, horse-racing, and hunting. Can any of these irrational and unnatural sports appear otherwise than cruel, unless through early prejudice, or entire want of consideration and reflection? And if man is void of these, does he deserve the name of man? Or is he fit for society? And, besides, how dreadful are the concomitant and the consequent vices of these savage routs? Yet such cowards are we grown, that scarce any man has courage to draw his pen against them!"

Sat. 17.—I preached in Tyrrel's-pass at five, and T. Walsh at eight. Hence we rode to Ballybeg, near Drumcree, where

we found a little company of earnest people, most of them rejoicing in the love of God. To these were added a few from the county of Cavan. Joseph Charles, going thither some time since, on temporal business, occasionally spoke of the things of God. Many believed his report; and some found his words "the power of God unto salvation."

Sun. 18.—A little before twelve (the usual hour in Ireland) the morning service began at Rosmead church, where Mr. Booker preached an useful sermon. I preached at five to abundance of plain country people, and two coaches full of gentry. O how hard is it for these to enter into the kingdom of heaven!

Mon. 19.—No sooner did we enter Ulster than we observed the difference. The ground was cultivated just as in England; and the cottages not only neat, but with doors, chimneys, and windows. Newry, the first town we came to, (allowing for the size,) is built much after the manner of Liverpool. I preached soon after seven to a large congregation, and to great part of them at five in the morning. Afterwards I spoke to the members of the society, consisting of Churchmen, Dissenters, and Papists that were. But there is no striving among them, unless to "enter in at the strait gate."

Wed. 21.—In the morning there was such violent lightning, thunder, and rain, that the very beasts ran out of the fields, and the birds flew from their usual coverts, to take shelter in the houses. But before we took horse the sky cleared up, and we had a pleasant ride to Terryhugan, near Scarva. The road lay on the edge of a smooth canal, with fruitful, gently-rising hills on either side. We were at a lone house; but the people found their way thither in the evening from all quarters. I preached in a meadow near the house, the congregation sitting on the grass. And surely they had ears to hear. God give them hearts to understand!

Thur. 22.—We rode through heavy rain to Lisburn. I preached in the market-house at seven. One man only gainsayed; but the by-standers used him so roughly, that he was soon glad to hold his peace.

Fri. 23.—The Rector, with his Curate, called upon me; candidly proposed their objections, and spent about two hours in free, serious, friendly conversation. How much evil might be prevented or removed, would other Clergymen follow their example!

I rode in the afternoon to Belfast, the largest town in Ulster. Some think it contains near as many people as

Limerick: it is far cleaner and pleasanter. At seven I preached in the market-house to as large a congregation as at Lisburn; and to near the same number in the morning. But some of them did not stay till I concluded. They went away in haste when I showed, how "Christ crucified" is "to the Greeks foolishness."

Hence we rode along the shore to Carrickfergus, said to be the most ancient town in Ulster. The walls are still, as it were, standing; and the castle built upon a rock. But it is little more than a heap of ruins, with eight or nine old, dismounted, rusty cannon. What it was in the reign of its founder, King Fergus, does not much concern us to know.

I preached in the session-house at seven, to most of the inhabitants of the town. But Satan had prepared one of his instruments, when I had done, to catch the seed out of their hearts. A poor enthusiast began a dull, pointless harangue, about hirelings and false prophets. But the door-keeper crying out, "I am going to lock the doors," cut his discourse short.

Sun. 25.—I preached at nine in the upper court-house, which was considerably larger than the other. James Rely began his bad work again, as soon as I had done speaking: but I walked quietly away; as did also the congregation.

At eleven I went to church, to the surprise of many, and heard a lively, useful sermon. After dinner one of our brethren asked if I was ready to go to the meeting. I told him, "I never go to a meeting." He seemed as much astonished as the old Scot, at Newcastle, who left us because we were mere Church of England men. We are so; although we condemn none who have been brought up in another way.

About five, even the larger court-house being too small to contain the congregation, I the more readily complied with the desire of the prisoners, to preach in the street, near the prison-door. I spoke as plain and as home as ever in my life, on, "Ye must be born again." Poor James was now resolved to speak, and got on a little eminence on purpose. And what could hinder him? Why

*Vox faucibus hæsit.**

He cawed and cawed, but could utter nothing, hardly three words together. This also hath God wrought: he hath

* "The sound stuck fast in his throat."—EDIT.

stopped the mouth of the gainsayer, and preserved the weak from being offended.

Mon. 26.—Mr. Walsh met me at Belfast, and informed me that the day before he was at Newtown, intending to preach: but while he was at prayer, Mr. M——r came with a drunken mob, seized him by the throat, and dragged him along, till a stout man seized him, and constrained him to quit his hold. Mr. W., having refreshed himself at a friend's house, began a second time. But in a quarter of an hour, Mr. M., having rallied his mob, came again: on which Mr. W. gave him the ground, and walked away over the fields.

In the evening I spoke very plain at Lisburn, both to the great vulgar and the small. But between Seceders, old self-conceited Presbyterians, New-light men, Moravians, Cameronians, and formal Churchmen, it is a miracle of miracles, if any here bring forth fruit to perfection.

The country between Lisburn and Moira is much like Berkshire, having fruitful vales on each side of the road, and well-wooded hills running even with them, at a small distance. At seven I preached in the market-house at Lurgan. Many of the gentry were met at the room over it, it being the time of the assembly. The violins were just tuning; but they ceased till I had done; and the novelty at least drew and fixed the attention of the whole company.

Wed. 28.—I read Mr. Barton's ingenious "Lectures on Lough-neagh," near Lurgan, which turns wood into stone, and cures the King's-evil, and most cutaneous distempers. Under part of this lake there is first a stratum of firm clay, and under that a stratum of trees four foot thick, all compacted into one mass, doubtless by the pressure of the incumbent earth, (perhaps water too,) which it has probably sustained ever since the general deluge.

In the evening we had the largest congregation which I have seen since we left Cork. It was almost as large at five in the morning. Why should we despair of doing good at Lurgan also?

Thur. 29.—I preached at Newry, and the three following days. On *Monday*, August 2, I returned to Rosmead.

Tues. 3.—We rode to Tullamore, through heavy rain, which a strong wind drove full in our face. The only wild Irish whom I have seen yet, a knot of officers, were present at the preaching in the evening, and behaved tolerably well.

Wed. 4.—I preached at Portarlington in the evening, and was going to take horse in the morning, when a gentleman came, and said he was just setting out for Dublin, and would

be glad of my company in his chariot. I accompanied him to Johnstown, where we dined; and then took horse and rode on to Dublin.

Fri. 6.—On this and the next day I finished my business in Ireland, so as to be ready to sail at an hour's warning.

Sun. 8.—We were to sail, the wind being fair; but as we were going aboard, it turned full east. I find it of great use to be in suspense: it is an excellent means of breaking our will. May we be ready either to stay longer on this shore, or to lanch into eternity!

On *Tuesday* evening I preached my farewell sermon. Mr. Walsh did the same in the morning. We then walked to the quay: but it was still a doubt, whether we were to sail or no; Sir T. P. having sent word to the Captain of the packet, that if the wind was fair, he would go over; and it being his custom (*hominis magnificentiam!**) to keep the whole ship to himself. But the wind coming to the east, he would not go: so about noon we went on board. In two or three hours we reached the mouth of the harbour. It then fell calm. We had five cabin-passengers, beside Mr. Walsh, Haughton, Morgan, and me. They were all civil, and tolerably serious: the sailors likewise behaved uncommonly well.

Thur. 12.—About eight we began singing on the quarter-deck; which soon drew all our fellow-passengers, as well as the Captain, with the greatest part of his men. I afterwards gave an exhortation. We then spent some time in prayer. They all kneeled down with us: nor did their seriousness wear off all the day. About nine we landed at Holyhead, after a pleasant passage of twenty-three hours.

Fri. 13.—Having hired horses for Chester, we set out about seven. Before one we reached Bangor, the situation of which is delightful beyond expression. Here we saw a large and handsome cathedral, but no trace of the good old monks of Bangor; so many hundreds of whom fell a sacrifice at once to cruelty and revenge. The country from hence to Penmaen-Mawr is far pleasanter than any garden. Mountains of every shape and size, vales clothed with grass or corn, woods and smaller tufts of trees, were continually varying on the one hand, as was the sea prospect on the other. Penmaen-Mawr itself rises almost perpendicular to an enormous height from the sea. The road runs along the side of it, so far above the beach, that one could not venture to look down, but that there is a wall built all along, about four foot high. Meantime, the ragged cliff hangs over one's

* "Such was the expensive stateliness of the man." - EDIT

head, as if it would fall every moment. An hour after we had left this awful place, we came to the ancient town of Conway. It is walled round; and the walls are in tolerably good repair. The castle is the noblest ruin I ever saw. It is four-square, and has four large round towers, one at each corner, the inside of which have been stately apartments. One side of the castle is a large church, the windows and arches of which have been curiously wrought. An arm of the sea runs round two sides of the hill on which the castle stands;—once the delight of Kings, now over-grown with thorns, and inhabited by doleful birds only.

About eight we reached Place-bagh, where, as soon as I named my name, William Roberts received us with all gladness. But neither he nor any of his family could speak one sentence of English: yet our guide helped us out pretty well. After supper we sung and went to prayers. Though they could not speak it, most of them understood English: and God spoke to their hearts.

Sat. 14.—Several of the neighbours came early in the morning, and gladly received a few words of exhortation. We then rode on, through one of the pleasantest countries in the world, by Holywell to Chester. Here we had a comfortable meeting in the evening, as well as the next day, both in the room and in the square.

Mon. 16.—The rain was suspended, while I preached to a large and quiet congregation.

Tues. 17.—I rode to Bolton. Though I came unexpected, the house was well filled. After resting a day, on *Thursday*, 19, I went on to Manchester, and preached in the evening to a large congregation, without the least disturbance. The tumults here are now at an end; chiefly through the courage and activity of a single Constable.

Fri. 20.—I rode to Chelmorton in the Peak. Although the poor people had no previous notice, they supplied the want of it by sending quickly to the neighbouring villages. Between seven and eight the house was pretty well filled; and many of them were extremely thankful.

Sat. 21.—We set out early; and, after spending an hour at Ashbourn, hastened on to Lichfield: but it was not without difficulty; the waters being out, to a very uncommon degree, in many places. About eight we reached Wednesbury, tired enough. There we stayed the next day.

Mon. 23.—We rode forward to Redditch. It had rained all the way, so that Mr. Walsh was obliged to go to bed as soon as we came in. Having dried some of our clothes, Mr. Bruce and I took horse again about two; having one

with us who knew the by-roads, the common road being unpassable through the floods. About five we came to a broad water, which our guide did not care to pass. Mr. Bruce, seeing a foot-bridge, walked over it, leading his horse by a long rein through the water: but in an instant the horse disappeared. However, he soon emerged and gained the bank. I rode through, at a small distance, very safely; and in the evening preached at Evesham.

Tues. 24.—Finding we could not ride the usual way, we procured another guide, and rode by Andover-ford to Stroud Mr. Jones and my brother met us here.

Wed. 25.—We rode on to Bristol.

Thur. 26.—About fifty of us being met, the Rules of the Society were read over, and carefully considered one by one: but we did not find any that could be spared. So we all agreed to abide by them all, and to recommend them with our might.

We then largely considered the necessity of keeping in the Church, and using the Clergy with tenderness; and there was no dissenting voice. God gave us all to be of one mind and of one judgment.

Fri. 27.—The Rules of the Bands were read over and considered, one by one; which, after some verbal alterations, we all agreed to observe and enforce.

Sat. 28.—The Rules of Kingswood School were read and considered, one by one; and we were all convinced they were agreeable to Scripture and reason: in consequence of which it was agreed,—

1. That a short account of the design and present state of the school be read by every Assistant in every society: and,

2 That a subscription for it be begun in every place, and (if need be) a collection made every year.

My brother and I closed the Conference by a solemn declaration of our purpose never to separate from the Church; and all our brethren concurred therein.

For a few days I was laid up with a flux; but on *Sunday*, SEPTEMBER 5, I crept out again, and preached at Kingswood in the morning, and Stokes-croft in the afternoon.

Mon. 6.—I set out in the machine, and on *Tuesday* evening came to London.

Wednesday and *Thursday*, I settled my temporal business. It is now about eighteen years since I began writing and printing books; and how much in that time have I gained by printing? Why, on summing up my accounts, I

found that on March 1, 1756, (the day I left London last,) I had gained by printing and preaching together, a debt of twelve hundred and thirty-six pounds.

Fri. 10.—I preached at a famous place, commonly called "The Bull-and-Mouth Meeting;" which had belonged, I suppose, near an hundred years, to the people called Quakers. As much of real religion as was ever preached there, I trust will be preached there still; and perhaps in a more rational, scriptural, and intelligible manner.

Sat. 11.—I read over Mr. Fry's "Case of Marriage between Near Relations, Considered." It is the best tract I ever read upon the subject: I suppose the best that is extant. And two points, I think, he has fully proved: 1. That many marriages, commonly supposed to be unlawful, are neither contrary to the law of nature, nor the revealed law of God, nor the law of the land: 2. That Ecclesiastical Courts have no right to meddle with any case of this kind.

Thur. 16.—I walked over to Bishop Bonner's, and preached to a large and serious congregation. I found some faintness, the sun being extremely hot; but more in walking from thence to Westminster, where I preached at seven. In the night my old disorder returned, and gradually increased, in spite of all medicines. However, on *Sunday* and *Monday* it was so far suspended, that I abated nothing of my usual employment.

Wed. 22.—I was considering, I had not yet asked help of the Great Physician; and I resolved to delay no longer. In that hour I felt a change. I slept sound that night, and was well the next day.

Sun. October 3.—My disorder returned as violent as ever: but I regarded it not while I was performing the service at Snowsfields in the morning, or afterward at Spitalfields; till I went to the Lord's table in order to administer. A thought then came into my mind, "Why do I not apply to God in the beginning, rather than the end, of an illness?" I did so, and found immediate relief; so that I needed no farther medicines.

Tues. 5.—I wrote a second letter to the authors of the "Monthly Review;"—ingenious men, but no friends to the Godhead of Christ. Yet, upon farther consideration, I judged it best to drop the controversy. It is enough that I have delivered my own soul: if they scorn, they alone shall bear it.

Sun. 10.—I preached to an huge multitude in Moorfields, on, "Why will ye die, O house of Israel?" It is field-

preaching which does the execution still: for usefulness there is none comparable to it.

Mon. 11.—I went to Leigh. Where we dined, a poor woman came to the door with two little children. They seemed to be half-starved, as well as their mother, who was also shivering with an ague. She was extremely thankful for a little food, and still more so for a few pills, which seldom fail to cure that disorder.

In this little journey I read over a curiosity indeed,—a French heroic poem, Voltaire's "Henriade." He is a very lively writer, of a fine imagination; and allowed, I suppose, by all competent judges, to be a perfect master of the French language: and by him I was more than ever convinced, that the French is the poorest, meanest language in Europe; that it is no more comparable to the German or Spanish, than a bag-pipe is to an organ; and that, with regard to poetry in particular, considering the incorrigible uncouthness of their measure, and their always writing in rhyme, (to say nothing of their vile double rhymes, nay, and frequent false rhymes,) it is as impossible to write a fine poem in French, as to make fine music upon a Jew's-harp.

Sat. 16.—I baptized Hannah C——, late a Quaker. God, as usual, bore witness to his ordinance. A solemn awe spread over the whole congregation, and many could not refrain from tears.

Wed. 20.—I received the following letter:—

"REV. SIR,

"THE glory of God and the good of mankind are the motives that induce me to write the following.

"As it is our duty to do all we can to make all around us happy, I think there is one thing that may be done to promote so blessed an end, which will at the same time be very advantageous to them that practise it; namely, to efface all the obscene words which are written on houses, doors, or walls, by evil-minded men. This which I recommend to others, I constantly practise myself; and if ever I omit doing it, I am severely checked, unless I can produce some good reason for that omission. I do it with a sponge, which for that purpose I carry in my pocket. The advantages I reap from hence are, 1. Peace of conscience in doing my duty. 2. It helps me to conquer the fear of man, which is one of my greatest trials. 3. It is matter of joy, that I can do any the least service to any one: and as all persons, especially the young, are liable to temptations to impurity, I cannot do too much to remove such temptations, either from

myself or others. Perhaps, too, when the unhappy writers pass by, and see their bad labours soon effaced, they may be discouraged from pursuing so shameful a work; yea, and brought to a better mind.

"Perhaps in some places it might not be amiss, in the room of what is effaced, to write some serious sentence, or short text of Scripture: and wherever we do this, would it not be well to lift up our heart to God, in behalf of those sinners, in this or the like manner: 'Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!'"

Mon. 25.—I began reading that excellent book, "The Gospel Glass," to the morning congregation; a method which I find more profitable, for "instruction in righteousness," than any other manner of preaching.

Tues. 26.—I began reading over, with the Preachers that were in town, Mr. Pike's *Philosophia Sacra.* It contains the marrow of Mr. Hutchinson's philosophy clearly and modestly proposed; but upon a close examination, I found the proofs were grievously defective. I shall never receive Mr. Hutchinson's creed, unless *ipse dixit* pass for evidence.

Sat. 30.—I yielded to importunity, and spent an hour with poor Mr. V——, who was awakened and found peace in attending our preaching, and soon after turned Quaker. I did wonder at it once, but I do not now. One so full of himself might turn Papist or Mahometan.

Monday, NOVEMBER 1, was a day of triumphant joy, as All-Saints' Day generally is. How superstitious are they who scruple giving God solemn thanks for the lives and deaths of his saints!

Tues. 9.—Having procured an apparatus on purpose, I ordered several persons to be electrified, who were ill of various disorders; some of whom found an immediate, some a gradual, cure. From this time I appointed, first some hours in every week, and afterward an hour in every day, wherein any that desired it, might try the virtue of this surprising medicine. Two or three years after, our patients were so numerous that we were obliged to divide them: so part were electrified in Southwark, part at the Foundery, others near St. Paul's, and the rest near the Seven-Dials: the same method we have taken ever since; and to this day, while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman, or child, who has received any hurt thereby: so that when I hear any talk of the danger of being electrified, (especially

if they are medical men who talk so,) I cannot but impute it to great want either of sense or honesty.

Fri. 12.—I read over Leusden's "Dissertation in Defence of the Hebrew Points," and was fully convinced, there is at least as much to be said on this as on the other side of the question. But how is it that men are so positive on both sides, while demonstration is to be had on neither? Certainly to be peremptory and dogmatical can never be so inexcusable as in a point so doubtful as this.

Mon. 22.—I read with the Preachers this week the Glasgow "Abridgment of Mr. Hutchinson's Works:" wherein the abridgers have expressed, with surprising exactness, not only his sense, but his very spirit. But, in truth, I cannot admire either; nay, I admire his hypothesis less and less, as I see the whole is unsupported by Scripture: very ingenious, but quite precarious.

Wed. DECEMBER 1.—One or two remarkable letters were put into my hands. Part of the first ran thus:—

"BLESSED be God, who desireth not the death of a sinner! It pleased Him not to cut off my son in his sins. He gave him time to repent; and not only so, but a heart to repent. He showed him his lost estate by nature, and that unless he was reconciled to God by his Son, and washed in his blood from all his sins, he could never be saved. After he was condemned at York for a robbery on the highway, I attended him in the condemned room; and blessed be God, he enabled me to preach the everlasting Gospel to him. It was on Saturday he was condemned. It was on the Saturday following the Lord touched his heart. He then began to wrestle with God in prayer, and left not off till Sunday in the afternoon, when God, who is rich in mercy, applied the blood of his Son, and convinced him, he had forgiven him all his sins. He felt his soul at peace with God, and longed to depart and to be with Christ. The following week his peace increased daily, till, on Saturday, the day he was to die, he came out of the condemned room clothed in his shroud, and went into the cart. As he went on, the cheerfulness and composure of his countenance were amazing to all the spectators. At the place of execution, after he had spent some time in prayer, he rose up, took a cheerful leave of his friends, and said, 'Glory be to God for free grace!' His last words were, 'Lord Jesus, receive my soul.'"

Part of the other letter, wrote by himself to his wife, was as follows:—

"My Dear,

"Righteous is the Lord, and just are his judgments! His hand of justice cuts my life short, but his hand of mercy saves my soul. You, for one, are a witness of the course of life I led. Were it in my power, I would gladly make amends to you and every one else that I have wronged. But seeing it is not, I hope that God and you, and every one else, will accept of my willing mind. In a few hours I shall be delivered out of this miserable world. But, glory be to God, he has given repentance and remission of sins to me, the worst of sinners: he has taken away the sting of death, and I am prepared to meet my God. Let my example encourage every sinner to forsake sin, and come unto God through Jesus Christ. As a dying man I give you this advice:—Give yourself wholly up to God. Pray to Him, and never rest till you have secured an interest in the blood of Christ. Live in his fear, and you (as well as I) shall die in his favour. So no more from

"Your dying husband,

"*York Castle, Aug.* 20. Richard Varley."

Mon. 6.—I began reading to our Preachers the late Bishop of Cork's excellent "Treatise on Human Understanding;" in most points far clearer and more judicious than Mr. Locke's, as well as designed to advance a better cause.

Fri. 10.—A person who was dying of a cancer in her breast, and deeply convinced of sin, sent a post-chaise, in which I went to her at Epsom. I left her on *Saturday* morning in strong hope she should not go hence till her eyes had seen His salvation.

In my fragments of time, in the following week, I read Mr. Hanway's accurate "History of Shah Nadir, commonly called Kouli Khan:" a scourge of God indeed! A prodigy of valour and conduct, but an unparalleled monster of rapine and cruelty. Alexander the Great, yea, Nero, or Domitian, was an innocent in comparison of him.

Sun. 26.—I buried the remains of Joseph Yarner, an Israelite indeed. The peace which filled his heart during his last hours, gave such a bloom to his very countenance, as remained after death, to the surprise of all who remembered the cloud that used to hang upon it.

Mon. January 3, 1757.—I visited a poor dying backslider, full of good resolutions. But who can tell when these imply a real change of heart? And when they do not, when they spring from fear only, what will they avail before God?

Mon. 10.—I walked to Bishop Bonner's with Mr. D——, lately entered at Cambridge, full of good resolutions. May God continue him humble, and simple of heart! Then his sense and learning will do him good: but how great are the odds against him!

Sat. 22.—I called upon one who did run well for several years: but for a considerable time he had cast off the very form of religion. Yet his heart was not utterly hardened. He determined to set out once more; and since that time he has been more confirmed in walking suitably to the Gospel.

Fri. 28.—Mr. Meier, Chaplain to one of the Hanoverian regiments, called and spent an hour with me. I am surprised at the seriousness of all the German Ministers with whom I have had occasion to converse: entirely different from that pertness and affectation of wit which is too common in our own country.

The following letter (which I received two or three months after) was dated on this day:—

"THOUGH you and I may differ in some little things, I have long loved you and your brother, and wished and prayed for your success, as zealous revivers of experimental Christianity. If I differ from you in temper and design, or in the essentials of religion, I am sure the error must lie on my side. Blessed be God for hearts to love one another!

"As I knew your correspondence must be very extensive, and your labours various and incessant, I intended to have kept my peculiar love for you a secret, till we arrived where seas shall no more roll between us. But your late pious charity constrains me to give you the trouble of a letter. I am confident God will attend it with his blessing, and render you useful at the distance of near four thousand miles.

"How great is the honour God has conferred upon you, in making you a restorer of declining religion! And after struggling through so much opposition, and standing almost single, with what pleasure must you behold so many raised up, zealous in the same cause, though perhaps not ranked under the same name, nor openly connected with you!

"I am endeavouring, in my poor manner, to promote the same cause in this part of our guilty globe. My success is not equal to my wishes; but it vastly surpasses both my deserts and my expectation. I have baptized near an hundred and fifty adult Negroes, of whom about sixty are communicants. Unpolished as they are, I find some of them have the art to dissemble. But, blessed be God, the generality of them, as

far as I can learn, are real Christians. And I have no doubt, but sundry of them are genuine children of Abraham. Among them, in the first place, and then among the poor white people, I have distributed the books you sent me.

"I desire you to communicate this to your brother, as equally intended for him. And let me and my congregation, particularly my poor Negro converts, be favoured with your prayers. In return for which, I hope neither you nor your cause will be forgotten by,

"Reverend Sir,

"Your affectionate fellow-labourer, and obliged servant,

"*Hanover, (in Virginia,)* SAMUEL DAVIES.
Jan. 28, 1757."

Sun. 30.—Knowing God was able to strengthen me for his own work, I officiated at Snowsfields as usual, before I went to West-street, where the service took me up between four and five hours. I preached in the evening, and met the society; and my strength was as my day. I felt no more weariness at night, than at eight in the morning.

Sun. FEBRUARY 6.—The number of communicants at Spitalfields made this Lord's day a little more laborious than the former. But God added proportionably to my strength; so I felt no difference.

Thur. 10.—At the request of the author, I took some pains in correcting an ingenious book, shortly to be published. But the more I consider them, the more I doubt of all systems of astronomy. I doubt whether we can certainly know either the distance or magnitude of any star in the firmament. Else why do astronomers so immensely differ, even with regard to the distance of the sun from the earth? Some affirming it to be only three, others ninety, millions of miles!

About this time the following note was given into my hand at Wapping:—

"JOHN WHITE, master-at-arms, aboard His Majesty's ship Tartar, now at Plymouth, desires to return Almighty God thanks, for himself and all the ship's company, for their preservation in four different engagements they have had with four privateers which they have taken; particularly the last, wherein the enemy first boarded them. They cleared the deck, boarded, in their turn, and took the ship, thirty of the enemy being killed, and fifty more wounded. Only two of our crew were wounded, who, it is hoped, will recover."

Wed. 16.—Calling on a friend, I found him just seized

with all the symptoms of a pleurisy. I advised him to apply a brimstone plaster, and in a few hours he was perfectly well. Now, to what end should this patient have taken a heap of drugs, and lost twenty ounces of blood? To what end? Why, to oblige the Doctor and Apothecary. Enough! Reason good!

Tues. 22.—I preached at Deptford. Even this wilderness does at length "blossom and bud as the rose." Never was there such life in this little flock before, nor such an increase in the number of hearers.

The following letter was wrote on Saturday, 28:—

"REVEREND AND DEAR SIR,

"WHEN I was at Freshford, on January 30, in the morning, I scrupled singing those words,—

'Ye now afflicted are,
And hated for his name,
And in your bodies bear
The tokens of the Lamb.'

I thought I was not afflicted or hated for the name of Christ. But this scruple was soon removed. For at Bradford, in the evening, I was pressed for a soldier, and carried to an inn, where the gentlemen were. Mr. Pearse hearing of it, came, and offered bail for my appearance the next day. They said they would take his word for ten thousand pounds; but not for me; I must go to the Round-house: (the little stone room on the side of the bridge:) so thither I was conveyed by five soldiers. There I found nothing to sit on but a stone, and nothing to lie on but a little straw. But soon after a friend sent me a chair, on which I sat all night. I had a double guard, twelve soldiers in all; two without, one in the door, and the rest within. I passed the night without sleep, but not without rest; for, blessed be God, my peace was not broken a moment. My body was in prison, but I was Christ's freeman; my soul was at liberty. And even there I found some work to do for God: I had fair opportunity of speaking to them who durst not leave me. And I hope it was not in vain.

"In the morning I had leave to go to a private house with only one soldier to guard me. About three in the afternoon I was carried before the Commissioners, and part of the Act read, which empowered them to take such able-bodied men as followed no business, and had no lawful or sufficient maintenance. Then I said, 'If these are the men you are to take, I am not a proper person; for I do follow a lawful calling in partnership with my brother, and have also

an estate.' The Justice said, 'If you will make oath of that, I think we must let you go.' But the Commissioners said, no man could swear for himself. I said, 'Gen lemen, give me time, and you shall have full proof.' After a long debate, they took a fifty-pound bond for my appearance on that day three weeks. All the time I could bless God, that he counted me worthy to suffer for his name's sake.

"The next day I set out for Cornwall. I tarried at home four days, and then setting out with my brother James, came to Bradford last Saturday. On Monday, in the afternoon, I appeared before the Commissioners, with the writings of my estate. When the Justice had perused them, and my brother had taken his oath, I was set at liberty. So the fierceness of man turns to God's praise, and all this is for the furtherance of the Gospel. I hope you will return God thanks for my deliverance out of the hands of unreasonable and wicked men.

"WILLIAM HITCHENS."

Sun. 27.—After the service at Snowsfields, I found myself much weaker than usual, and feared I should not be able to go through the work of the day, which is equal to preaching eight times. I therefore prayed that God would send me help; and as soon as I had done preaching at West-street, a Clergyman, who was come to town for a few days, came and offered me his service. So when I asked for strength, God gave me strength; when for help, he gave this also.

I had been long desired to see the little flock at Norwich; but this I could not decently do, till I was able to rebuild part of the Foundery there, to which I was engaged by my lease. A sum sufficient for that end was now unexpectedly given me, by one of whom I had no personal knowledge. So I set out on *Monday*, 28, and preached in Norwich on *Tuesday* evening, MARCH 1. Mr. Walsh had been there twelve or fourteen days, and not without a blessing. After preaching I entered into contract with a builder, and gave him part of the money in hand. On *Wednesday* and *Thursday* I settled all our spiritual and temporal business, and on *Friday* and *Saturday* returned with Mr. Walsh to London.

Sun. 6.—I had no help, and I wanted none; for God renewed my strength: but on *Sunday*, 13, finding myself weak at Snowsfields, I prayed (if he saw good) that God would send me help at the chapel; and I had it. A Clergyman, whom I never saw before, came and offered me his assistance; and as soon as I had done preaching, Mr

Fletcher came, who had just then been ordained Priest, and hastened to the chapel on purpose to assist, as he supposed me to be alone.

Mon. 14.—I went with T. Walsh to Canterbury, where I preached in the evening with great enlargement of spirit; but with greater in the morning, being much refreshed at the sight of so large a number of soldiers. And is not God able to kindle the same fire in the fleet which he has already begun to kindle in the army?

Wed. 16.—I had the satisfaction to find an old stout-hearted sinner, who had been defying God for near fourscore years, now become as a little child, and complaining of his own ignorance and ingratitude to God.

Fri. 18.—I returned to London.

Sun. 20.—Mr. Fletcher helped me again. How wonderful are the ways of God! When my bodily strength failed, and none in England were able and willing to assist me, he sent me help from the mountains of Switzerland; and an help meet for me in every respect: where could I have found such another?

Fri. 25.—After I had read to a serious Clergyman the conclusion of "The Doctrine of Original Sin," he moved, that we might spend some time in prayer; and I found great liberty of spirit, in praying for Dr. Taylor; and a strong hope that God would show him "the truth as it is in Jesus."

About this time many of the children of God rested from their labours.

On *Sunday*, 13, I buried Elizabeth Langdon, who, after severe inward trials, was for several days in great pain, but in great peace.

On *Sunday*, 20, I buried Hannah Lee, a pattern of industry, meekness, and patience.

And on *Sunday*, 27, I buried Mary Naylor, who for several years was a most eminent pattern of truly Christian courage, plainness of speech, and plainness of apparel. A week before, I had an opportunity of telling her all that was in my heart concerning her change (not for the better) in all these particulars. In the beginning of her illness, she was in great darkness and distress of soul; but while prayer was made for her, her bodily pain ceased, and her soul received comfort; and on Monday, 21, just at midnight, she quietly fell asleep.

Wed. 30.—I rode to a gentleman's near Beaconsfield, and preached at six in the evening, in a large, convenient place filled with serious hearers, several of whom had come five or six miles.

Thur. 31.—I was earnestly importuned to go over to High-Wycombe. I went and preached there at noon, on the parable of the Sower. Perhaps some of the seed which has been sown here for many years will at length bring forth fruit.

At six it seemed as if the whole town of Beaconsfield was assembled together. And I bear them witness, they gave earnest heed, high and low, to the things which were spoken. A large number of them were present in the morning, on *Friday*, April 1. Fair beginnings these! But "he that endureth to the end, the same shall be saved."

In returning to London, I read a tract on "The Law of Nature," wrote by a Counsellor of Geneva. I am sorry to find Dr. Taylor's poison spread to the Alps also! And even printed and published at Geneva, without any hinderance or animadversion!

Sun. 3.—I paid one more visit to Thomas Singleton, an amiable young man, called away at five-and-twenty, in the dawn of a flourishing business. The next day his spirit returned to God.

On *Good-Friday*, in the evening, at the meeting of the society, God was eminently present with us. I read over and enlarged upon Joseph Alleine's "Directions for a thorough Conversion to God;" and desired all who were able would meet me on Monday, that we might "perform our vows unto the Lord."

Mon. 11.—At five in the evening about twelve hundred of the society met me at Spitalfields. I expected two to help me, but none came. I held out till between seven and eight. I was then scarce able to walk or speak; but I looked up and received strength. At half-hour after nine, God broke in mightily upon the congregation. "Great" indeed "was our glorying" in him; we were "filled with consolation." And when I returned home between ten and eleven, I was no more tired than at ten in the morning.

Tues. 12.—I set out at five for Bedford. About seven the rain began. It did not intermit till noon, and was driven upon us by a most furious wind. In the afternoon we had some intervals of fair weather, and before five we reached Bedford.

Mr. Parker, now Mayor, received us gladly. He hath not borne the sword in vain. There is no cursing or swearing heard in these streets; no work done on the Lord's day. Indeed, there is no open wickedness of any kind now to be seen in Bedford. O what may not one Magistrate do who has a single eye, and a confidence in God!

Both in the evening and the following morning I preached the Law as well as the Gospel. The next evening I preached on, "All things are ready: come ye to the marriage." And God eminently confirmed his word. It seemed as if not one would be left behind.

Thur. 14.—We rode to Leicester, where John Brandon has gathered a small society. I preached at seven: the house (supposed to contain a thousand people) was throughly filled. I believe there were forty or fifty soldiers; and all heard as for life.

Fri. 15.—Being informed the straight road to Birmingham was scarce passable, we went round by Coventry: before six we reached Birmingham.

Sat. 16.—I spoke to each member of the society. What havoc have the two opposite extremes, Mysticism and Antinomianism, made among this once earnest and simple people! Had it not been good for those men not to have been born, by whom these little ones have been offended?

In the afternoon I rode to Dudley, where the work of God increases greatly, notwithstanding the immense scandal which has been given by those who once rejoiced in the love of God. One of these has lately killed his own child, by a blow upon the head. After preaching I talked with M. B., who has been long "a mother in Israel." "I was under strong convictions," said she, "when twelve or thirteen years old, and soon after found peace with God. But I lost it by degrees, and then contented myself with living a quiet, harmless life, till Mr. Charles Wesley came to Wednesbury, in the year 1742. Soon after this my convictions returned, though not with terror, as before, but with strong hope, and, in a little time, I recovered peace and joy in believing. This I never lost since, but for forty-eight hours (by speaking angrily to my child). Not long after, Mr. Jones talked particularly with me, about the wickedness of my heart. I went home in great trouble, which did not cease, till one day, sitting in my house, I heard a voice say, in my inmost soul, 'Be ye holy; for I am holy.' From that hour, for a year and a quarter, (though I never lost my peace,) I did nothing but long, and weep, and pray, for inward holiness. I was then sitting one day, Aug. 23, 1744, about eight in the morning, musing and praying as usual, when I seemed to hear a loud voice, saying at once to my heart and to my outward ears, 'This day shall salvation come to this house.' I ran up stairs, and presently the power of God came upon me, so that I shook all over like a leaf. Then a voice said, 'This day is salvation come to this house' At the instant

I felt an entire change. I was full of love, and full of God. I had the witness in myself, that he had made an end of sin, and taken my whole heart for ever. And from that moment I have never lost the witness, nor felt any thing in my heart but pure love."

Sun. 17.—The rain constrained me to preach within at eight, though the house would ill contain the congregation; but we prayed that God, if he saw good, would "stay the bottles of heaven," for the sake of those at Wednesbury. And before we came thither, the rain stayed, so that I proclaimed Christ crucified, in the open air, to such a congregation as no house could have contained. At five I preached to a still larger congregation, on, "He that believeth shall be saved." As soon as I had done, the rain returned, and continued great part of the night.

Mon. 18.—In the evening I preached at Bilbrook, to an earnest congregation, and joined twenty of them in a society; one of whom had Christ clearly revealed in him thirty years ago: but he could find none who understood what he said, till the Methodists (so called) came. He clave to them immediately; rejoicing with them, and over them, who were partakers of like precious faith.

Tues. 19.—Between Nantwich and Poole, a thick, black cloud came across us; out of which issued such a violent wind, as was ready to bear us off our horses. But in five minutes' time the wind fell, and the cloud bore clear away.

Wed. 20.—The congregation at Chester in the evening was as quiet and serious as that at the Foundery: and the society was near a third part larger than when I was here in autumn.

Thur. 21.—I rode to Liverpool, where I found about half of those I left in the society. James S——ld had swept away the rest; in order to which he had told lies innumerable. But none who make lies their refuge will prosper. A little while and his building will moulder away.

Sun. 24.—We had two very useful sermons at St. Thomas's church; the one on counting the cost, before we begin to build; the other on, "Be ye angry, and sin not." And both of them were exactly suitable to the present case of many in the congregation.

The upper part of the high spire of the church was blown down in the late storm. The stones, being bound together by strong iron-cramps, hung waving in the air for some time. Then they broke through roof, gallery, pews, and pavement, and made a deep dint in the ground.

Mon. 25.—I walked to the Infirmary, standing on an hill.

at the north end of the town. The Seamen's Hospital is joined to it, on each side, by semicircular piazzas. All is extremely clean and neat, at least equal to any thing in London. The old seamen have smaller or larger allowance, according to their families; so that nothing is wanting to make their lives easy and comfortable—but the love of God.

I afterwards spent an hour with Mr. Peter Whitefield, a man of strong understanding and various learning. His "Dissertation in Defence of the Hebrew Points" (which he sent me the next morning) is far more satisfactory than any thing which I ever heard or read upon the subject.

Thur. 28.—I talked with one who, by the advice of his Pastor, had, very calmly and deliberately, beat his wife with a large stick, till she was black and blue, almost from head to foot. And he insisted, it was his duty so to do, because she was surly and ill-natured; and that he was full of faith all the time he was doing it, and had been so ever since.

Sat. 30.—I took a view of the Free School, a truly noble benefaction. Here seventy boys and thirty girls are entirely provided for. The building forms three sides of a square, and is rather elegant than magnificent. The children are taught to work, in their several ways, as well as to read and write. The school, the dining-rooms, and the lodgings, are all plain and clean. The whole was the gift of one man, Mr. Blundell, a merchant of Liverpool.

Mon. May 2.—I preached at Warrington about noon, to a wild, staring people, (very few excepted,) who seemed just ripe for mischief. But the bridle was in their jaws. In the evening I preached at Manchester.

Wed. 4.—I rode over to Hayfield, and preached at one in the church, to a congregation gathered from all parts.

Thur. 5.—I inquired of John Johnson, concerning Miss Berresford. The sum of his account was this:—

"She was always an innocent, sober young woman, having the form of godliness, till she was convinced of sin, and soon after justified. She was a pattern both of piety and industry. Notwithstanding her fortune and her sickliness, she was never unemployed; when she had no other work, working for the poor. And the whole tenor of her conversation was such, that it is still a common saying, 'If Miss Berresford is not gone to heaven, nobody ever will.'

"She had a vehement love to the word of God, and spared no pains in order to hear it. Frequently she would not go to bed all night, lest she should miss the morning preaching.

She lost no opportunity of meeting with her brethren, to whom her heart was closely united: nor was she afraid or ashamed to own the poorest of them, wherever she met them, and whatever company she was in. The very sight of them occasioned a joy in her soul, which she neither could nor desired to hide.

"When her weakness confined her to her room, she rejoiced with joy unspeakable; more especially when she was delivered from all her doubts concerning Christian perfection. Never was any one more athirst for this, for the whole mind that was in Christ. And she earnestly exhorted all her brethren, vehemently to press after it.

"The more her bodily strength decayed, the more she was strengthened in spirit. She called upon all that were with her, 'Help me to rejoice; help me to praise God.' Having no fear, but a jealousy over herself, lest she should exceed in her desire to be with Christ.

"As soon as I came to Ashbourn, she sent for me, and broke out, 'I am just at my journey's end. What a mercy, that I, who have done so little for God, should be so soon taken up to him! O, I am full of the love of God! I dare not exercise my faith fully upon God: the glory of the Lord is so great, that I cannot bear it: I am overwhelmed: my natural life is almost gone, with the brightness of his presence. Sometimes I am even forced to cry out, *Lord, stay thy hand till I come into glory.* I asked, 'Have you lately felt any remains of sin in you?' She said, 'I felt pride some weeks ago.' And it seems this was the last time. She added, 'I have now no will; the will of God is mine. I can bring my dearest friends before the Lord; and while I am praying for them, the glory of the Lord so overpowers me that I am lost, and adore in silence the God of heaven.' She cried out, 'Tell all from me, that perfection is attainable; and exhort all to press after it. What a blessing is it, that I have no weary hours; though I am confined to my bed night and day, and can take scarce any thing but water to refresh me, yet I am like a giant refreshed with wine.'

"Afterward she broke out, 'If I had lived in what the world calls pleasure, what a miserable creature should I have been now! What should I be if I had no God on my side? When the fire has made me bright, then I shall go to my God.' She prayed largely for all states of mankind, but particularly for the prosperity of the church; and for the society at Ashbourn, that God would continue and increase his work among them.

"When she altered for death, she called for her mother and brothers, to each of whom she gave an earnest exhortation. Then she said, 'Now I have no more to do here; I am ready to die. Send to Mr. W., and tell him I am sorry I did not sooner believe the doctrine of perfect holiness. Blessed be God, I now know it to be the truth!' After greatly rejoicing in God, for two days more, she said one morning, 'I dreamed last night I heard a voice, *Christ will come to-day for his bride.* It is for me. He will come for me to-day.' And a few hours after, without one struggle, or sigh, or groan, she sweetly fell asleep."

One who was intimately acquainted with her writes thus:—

"Glory be to God for the blessed privilege I enjoyed, of being with her, night and day, for a month before she died! When I went to her first, she had kept her bed some days, and was extremely weak. And yet she spoke considerably plainer, than ever I heard her in my life. She called as soon as I entered the room, 'My dear friend, give me your hand. Let us rejoice that my time is so near approaching. Do not mourn; you know it is what we expected.' I was soon brought to wish her safe on the happy shore. She said, 'This is true friendship. But how is it that I do not feel greater transports of love, now I am so near the time of seeing my Lord face to face? Indeed I am ashamed to approach Him, before whom the angels veil their faces!' She often said, 'I take it as a fresh token of his love, that he sent you to me at this time.' Her pains were great; but she bore all with invincible patience and resignation, and often said, 'I find it good for me to be afflicted; in his time I shall come out throughly purified.' Afterward she said, 'I experience more upon this bed of my own nothingness, and the free grace of God in Christ, than ever I did in all my life. The best of my performances would be damnable without Christ.'

"Several days before her death, her love was so great, that she cried, 'I am overcome, I am overcome, I am overcome!' And when she had scarce strength to speak, she praised God in a wonderful manner. Even when she was light-headed, her talk was wholly concerning the things of God. She called to Mr. Wesley, as if he had been by her, and said, 'O Sir, how hard it is for the rich to enter into the kingdom of heaven! I am saved; but I am but just saved.' When her fever abated, she told me she had dreamed that she was with him. And sometimes I could scarce persuade her but he had been there.

"She after asked if I saw no more appearance of death in her face yet. When I told her there was, she begged I would indulge her with a looking-glass; and looking earnestly into it, she said with transport, 'I never saw myself with so much pleasure in my life.'

"On Saturday morning at six she said, 'My Saviour will come to-day and fetch his bride.' Yet about eight she said, 'If you had felt what I have done this morning, it would have killed you. I had lost sight of God.' (Perhaps in the last conflict 'with principalities and powers.') From this time she was filled with joy, but spoke little. Her eyes were still lifted up to heaven, till her soul was released, with so much ease, that I did not know when she drew her last breath."

So died Judith Berresford, as it were an hundred years old, at the age of four-and-twenty. A little more of her life and of her spirit may be learned from one or two of her letters:—

"How can you love me, since there is still such a mixture of evil in all I say and do? But why should I ask this question? The Lord himself loves me: and in the late dispensation of his providence, he has mercifully discovered to me some sins of a refined nature, which before I was almost ignorant of, and now wait and pray to be delivered from. And I can joyfully add, the Lord is nigh to all that call upon him. He will fulfil my desire, though not as I desired: his way and his will are best. But how long shall I acknowledge this, without implicitly submitting to it? My own will I am apt to think good in such cases, and to grieve when it is crossed. So that I easily discern, how needful it is for me to be tried, and made to sacrifice to the Lord of that which costs me something. I need not say, for the above, alas! will tell you, that I cannot answer all your questions in the affirmative; for did I continually find God present with me, and always walk in the light of his countenance, most surely there could be no part dark in me. Yet this I can say, that I see his hand stretched out to save and to deliver; and my trust is, that before I go hence, I shall behold all his salvation; and if it can serve any good purpose, he will open my lips to declare his praise, and let a poor creature glorify him in her death. For this I pray, and rejoice in hope; knowing the God whom I serve is able to fulfil in me all the good pleasure of his will, and the work of faith with power.

"As to the shadows of this world, I think I may truly say, they are as nothing to me. The evil (for certainly it

must be some) that at times interposes between God and my soul, is, I believe, of a more spiritual nature. The stirrings of pride I sometimes feel, and, I trust, shall bewail as long as one spark remains.

"My dear friend, adieu! I trust we shall have an happy meeting at last. In the mean time, I am persuaded, a few lines from you would add greatly to my peace and comfort.

"I am,

"Your very loving, and (I hope) obedient child,

"*September* 7, 1756. J. B."

In answer to a letter wherein I desired some account of her experience, she wrote as follows:—

"How does it add to the glory of the Almighty Saviour, that from my very infancy, this rebel heart has felt the drawings of his love! Therefore, since you desire to know how I was first convinced that I was a poor, guilty sinner, I must begin with saying, that goodness and mercy have followed me all my days. But I know not how to proceed; the workings of sin and grace that I have felt are beyond description. Yet out of the mouth of babes and sucklings the Lord can perfect praise.

"My childhood was spent in much simplicity and peace. The Lord drew me to himself with the cords of love, and I found great joy, in pouring out my soul before him. Original sin I was quite ignorant of; but actual sins I felt and bewailed; and after some time spent in weeping for them, I felt peace, and renewed my resolutions: but they could not last long; for pride, envy, and all manner of evil, now sprung up in my heart. Yet at times I had strong convictions, and often resolved to be very serious when I was older.

"So I went on from eight or ten years old till seventeen; then I was indeed as bad as bad could be; desired nothing but to be admired, and was filled with all that foolish vanity, which poor young women are most prone to. Christmas, 1750, I was advised to partake of the Lord's supper. I knew it was right, but was conscious of my ignorance and unfitness for it. However, I endeavoured to prepare myself, and was pretty well satisfied, after I had made a formal confession of my sins, and shed some tears for them.

'About this time there was a great talk of Methodism, and a cousin of mine was brought to seek the Lord. I went to visit her in January, 1751, and told her, before I came away, I knew I was not what I ought to be, and should be glad to be instructed. From this time we carried on a correspondence, and by degrees light broke in upon my heart.

But alas! though I well knew that in me was no good thing, and seemed to disclaim my own righteousness, yet the idol lurked within, and I really trusted in my own prayers and other duties. In this manner I went on that whole year; toward the end of which my corruptions were more violent. Sin took occasion by the commandment, and I was often ready to be carried away by the torrent.

"February, 1752, it pleased God to take my dear friend. This appeared to me a heavy judgment; yet I afterwards saw how it was tempered with mercy, as it taught me to trust in none but the everlasting arm. Her death happily proved the occasion of her elder sister's conversion. The blessing of a Christian friend was restored to me, and we received each other as from the Lord.

"In 1753 and 1754 I had great outward afflictions, and at times strong inward conflicts; though, blessed be God, I generally found comfort in pouring out my complaints before him. But towards the end of 1754 I began to feel my hope decline; and for several nights in secret prayer I was in strong agony of spirit. The Lord then, while I was upon my knees, stripped off all my fig-leaves. At the same time he showed me the all-sufficiency of Jesus Christ to save sinners, to save me, the chief; and I was enabled to cry out, 'My Lord, and my God! I have redemption in thy blood.' From this happy time I went on my way rejoicing, though I was, at times, grievously assaulted, both by the stirrings of my old corruptions, and temptations from the devil, blasphemous thoughts in particular. I always experienced something of this before the sacrament; but the Lord made a way for me to escape.

"In the beginning of the year 1755, we had preaching near Ashbourn. This I had wished for long; and now I was honoured with suffering a little for the name of Christ. At first I was rather ashamed, but the Lord strengthened me; and so great a blessing did I find by conversing with these dear people, that I feared none of those things which I did or might suffer. My acquaintance were now less fond of my company, and they that looked upon me shaked their heads. This proved an unspeakable blessing: for often had I cause to fear the love of men.

"From the time of my becoming serious, or rather beginning to aim at it, my health visibly declined. This at first occasioned me some trouble, because all cried out, it was being too religious; but afterwards I saw great mercy in this chastisement, and the consequences of it; one of which was, that I had a just excuse, even in the judgment of others.

for refraining from many things which in my circumstances could not otherwise have been avoided, without great opposition from those who were near and dear unto me. Not that I ever fasted: God knows I have been deficient in this as well as every other duty: but I had an happy liberty of using some little self-denial; for which the Lord be praised!

"O how has he led me and carried me in his bosom! Is it not wonderful? And yet I have not told you a tenth part; but the time fails, and my strength fails. Praise God with me, and let us magnify his name together.

"*October* 1, 1756."

I believe this was one of the last letters she wrote: shortly after she was called hence.

> "So unaffected, so composed a mind,
> So firm yet soft, so strong yet so refined,
> Heaven, as its purest gold, with torture tried:
> The saint sustain'd it,—but the woman died."

An account of a widely different nature I received about this time from Ireland:—

"Thomas B., about three miles from Tyrrel's-pass, was at the point of death, by a violent rupture: while they were praying for him in the society, he was at once restored to perfect health. He continued in health for several years, and in the knowledge and love of God: but no sooner did he return to folly, than his disorder returned; and in some months it put an end to his life. He died as stupid as an ox."

Mon. 9.—I rode over the mountains to Huddersfield. A wilder people I never saw in England. The men, women, and children filled the street as we rode along, and appeared just ready to devour us. They were, however, tolerably quiet while I preached; only a few pieces of dirt were thrown, and the bellman came in the middle of the sermon, but was stopped by a gentleman of the town. I had almost done, when they began to ring the bells; so that it did us small disservice. How intolerable a thing is the Gospel of Christ to them who are resolved to serve the devil!

Wed. 11.—I preached, about one, at Wakefield, in a small meadow near the town. When I began the sun shone exceeding hot; but in a few minutes it was covered with clouds. The congregation was more quiet and serious than ever I saw there before. Almost as soon as I had done speaking, the sun broke out again.

Thur. 12.—I finished Dr. Roger's "Essay on the Learning

of the Ancients." I think he has clearly proved that they had microscopes and telescopes, and knew all that is valuable in the modern astronomy; but, indeed, he has fully shown the whole frame of this to be quite uncertain, if not self-contradictory.

The latter end of the week I spent at Bradford.

Sun. 15.—At five the house contained the congregation, but at eight they covered the plain adjoining to it. The sun was hot, till the clouds interposed; it was a solemn and comfortable season. As soon as the service of the church was ended, I began at the end of the house again, and exhorted a willing multitude to "follow after charity." A shower of rain and hail fell as I drew to a conclusion, but it did not disturb the congregation.

Soon after I took horse for Birstal. The congregation here was treble to that at Bradford; but as they stood one above another, on the circular slope of the hill, my voice commanded them all. Though I spoke longer than I usually do, I found no weariness or weakness. Shall not "they that trust in the Lord renew their strength?" Yea, as long as the sun and moon endureth.

On *Monday* and *Tuesday* I preached in the neighbouring towns.

Wed. 18.—I rode, in the afternoon, from Halifax, over the huge, but extremely pleasant and fruitful, mountains to Heptonstal. A large congregation was waiting for us, not only on the ground, but on the side and tops of the neighbouring houses. But no scoffer or trifler was seen among them. It rained in the adjoining valley, all or most of the time that I was preaching; but it was fair with us, on the top of the mountain. What an emblem of God's taking up his people into a place of safety, while the storm falls on all below!

Here I was informed of the earthquake the day before.—On Tuesday, May 17, many persons in several parts, within five or six miles, heard a strange noise under the ground, which some compared to thunder, others to the rumbling of carts. Quickly after they felt the earth rock under them, and wave to and fro. Many who were within doors heard their pewter and glass clatter; many in the fields felt the ground shake under their feet; and all agreed as to the time, though they knew nothing of each other's account.

Thur. 19.—I preached at Ewood about seven, not intending to preach again till the evening; but Mr. Grimshaw begged I would give them one sermon at Gawksham; after which we climbed up the enormous mountain, I think equal

to any I saw in Germany, on the brow of which we were saluted by a severe shower, which a high wind drove full in our faces, almost till we came to Haslingden. Here I learned that the earthquake observed near Heptonstal had been sensibly felt by very many persons from Bingley, three miles eastward of Keighley, to the neighbourhood of Preston. It was every where preceded by a hoarse rumbling, about three o'clock; so that in a few minutes it had run from east to west, between fifty and sixty miles.

Fri. 20.—I preached near Paddiham at eight, to a large, wild congregation: about noon, at Roughlee; where those who stood firm in the storm had melted away in the calm. At Keighley I had neither voice nor strength left; but while I was preaching my strength returned.

Sat. 21.—I had a little Conference with our Preachers. In the afternoon I preached at Bingley. I have not lately seen so genteel a congregation; yet the word of God fell heavy upon them.

Sun. 22.—After preaching at five, I took horse for Haworth. A December storm met us upon the mountain; but this did not hinder such a congregation as the church could not contain. I suppose we had near a thousand communicants, and scarce a trifler among them. In the afternoon, the church not containing more than a third of the people, I was constrained to be in the church-yard. The rain began as soon as I began to speak: but they regarded it not; for God sent into their hearts

> "The former and the latter rain;
> The love of God, and love of man."

Mon. 23.—I took horse at four. It rained till noon without any intermission: and we had heavy showers in the afternoon: however, we reached Ambleside in the evening.

Tues. 24.—We rode by Keswick to Whitehaven. Within a few miles of the town, I was so tired that I could scarce either ride or walk; but all weariness was gone before I had preached a quarter of an hour.

Wed. 25.—I was surprised to see, not only hedges and shrubs without a green leaf upon them, but abundance of trees likewise naked as in the depth of winter. Upon inquiring, I found that some time before, a violent wind had gone through all these parts, which not only threw down chimneys, walls, and barns, and tore up trees by the roots, but scorched every green thing it touched as with fire, so that all the leaves immediately fell off, and not only bushes and fruit-trees, but elms, oaks, and firs, withered away to the very roots.

Fri. 27.—I preached at Branthwait about noon. Many of the congregation came from far. The rain was suspended from ten till evening, so that they had opportunity both of coming and returning. This also was an answer to prayer: and is any such too little to be remembered?

MAY 29.—(Being *Whit-Sunday.*) After preaching at eight and at two, I hastened to Cockermouth. I began without delay, and cried to a listening multitude, "If any man thirst, let him come unto me and drink." The word had free course. Even the gentry seemed desirous to drink of the "living water."

Mon. 30.—I rode to Wigton, a neat, well-built town, on the edge of Cumberland. I preached in the market-place at twelve. The congregation was large and heavily attentive. Between four and five we crossed Solway-Frith; and before seven reached an ill-looking house, called, the Brow, which we came to by mistake, having passed the house we were directed to. I believe God directed us better than man. Two young women, we found, kept the house, who had lost both their parents; their mother very lately. I had great liberty in praying with them and for them. Who knows but God will fasten something upon them, which they will not easily shake off?

Tues. 31.—I breakfasted at Dumfries, and spent an hour with a poor backslider of London, who had been for some years settled there. We then rode through an uncommonly pleasant country (so widely distant is common report from truth) to Thorny-hill, two or three miles from the Duke of Queensborough's seat; an ancient and noble pile of building, delightfully situated on the side of a pleasant and fruitful hill. But it gives no pleasure to its owner; for he does not even behold it with his eyes. Surely this is a sore evil under the sun; a man has all things, and enjoys nothing.

We rode afterward partly over and partly between some of the finest mountains, I believe, in Europe; higher than most, if not than any, in England, and clothed with grass to the very top. Soon after four we came to Lead-hill, a little town at the foot of the mountains, wholly inhabited by miners.

Wed. JUNE 1.—We rode on to Glasgow; a mile short of which we met Mr. Gillies, riding out to meet us.

In the evening the tent (so they call a covered pulpit) was placed in the yard of the Poor-house, a very large and commodious place. Fronting the pulpit was the Infirmary, with most of the patients at or near the windows. Adjoining to this was the Hospital for Lunatics: several of them

gave deep attention. And cannot God give them also the spirit of a sound mind? After sermon, they brought four children to baptize. I was at the kirk in the morning while the Minister baptized several immediately after sermon. So I was not at a loss as to their manner of baptizing. I believe this removed much prejudice.

Fri. 3.—At seven the congregation was increased, and earnest attention sat on every face. In the afternoon we walked to the College, and saw the new library, with the collection of pictures. Many of them are by Raphael, Rubens, Vandyke, and other eminent hands; but they have not room to place them to advantage, their whole building being very small.

Sat. 4.—I walked through all parts of the old cathedral, a very large and once beautiful structure; I think, more lofty than that at Canterbury, and nearly the same length and breadth. We then went up the main steeple, which gave us a fine prospect, both of the city and the adjacent country. A more fruitful and better cultivated plain is scarce to be seen in England. Indeed nothing is wanting but more trade, (which would naturally bring more people,) to make a great part of Scotland no way inferior to the best counties in England.

I was much pleased with the seriousness of the people in the evening; but still I prefer the English congregation. I cannot be reconciled to men sitting at prayer, or covering their heads while they are singing praise to God.

Sun. 5.—At seven the congregation was just as large as my voice could reach; and I did not spare them at all: so if any will deceive himself, I am clear of his blood. In the afternoon it was judged two thousand, at least, went away, not being able to hear; but several thousands heard very distinctly, the evening being calm and still. After preaching I met as many as desired it, of the members of the praying societies. I earnestly advised them to meet Mr. Gillies every week; and, at their other meetings, not to talk loosely, and in general (as their manner had been) on some head of religion, but to examine each other's hearts and lives.

Mon. 6.—We took horse early: and in three hours reached the Kirk of Shots, where the landlord seemed to be unusually affected by a few minutes' conversation; as did also the woman of the house where we dined. We came to Musselburgh at five. I went to an inn, and sent for Mr. Bailiff Lindsey, whom I had seen several years ago. He came immediately, and desired me to make his house my home. At seven I preached in the Poor-house, to a large

and deeply-attentive congregation; but the number of people making the room extremely hot, I preached in the morning before the door. Speaking afterwards to the members of the society, I was agreeably surprised to find more than two-thirds knew in whom they had believed. And the tree was known by its fruits. The national shyness and stubbornness were gone, and they were as open and teachable as little children. At seven five or six and forty of the fifty dragoons, and multitudes of the town's people, attended. Is the time come that even these wise Scots shall become fools for Christ's sake?

Wed. 8.—I rode to Dunbar. Here also I found a little society; most of them rejoicing in God their Saviour. At eleven I went out into the main street, and began speaking to a congregation of two men and two women. These were soon joined by about twenty little children, and not long after by a large number of young and old. On a sudden the sun broke out and shone full in my face; but in a few moments I felt it not. In the afternoon I rode to Berwick-upon-Tweed. They did not expect me till the next day: however, a congregation quickly assembled; and one as large, if not larger, at five in the morning.

Thur. 9.—To-day "Douglas," the play which has made so much noise, was put into my hands. I was astonished to find, it is one of the finest tragedies I ever read. What pity, that a few lines were not left out; and that it was ever acted at Edinburgh!

Fri. 10.—I found myself much out of order, till the flux stopped at once, without any medicine. But being still weak, and the sun shining extremely hot, I was afraid I should not be able to go round by Kelso. Vain fear! God took care for this also The wind, which had been full east for several days, turned this morning full west; and blew just in our face: and about ten the clouds rose, and kept us cool till we came to Kelso.

At six William Coward and I went to the Market-house. We stayed some time, and neither man, woman, nor child came near us. At length I began singing a Scotch psalm, and fifteen or twenty people came within hearing; but with great circumspection, keeping their distance, as though they knew not what might follow. But while I prayed, their number increased; so that in a few minutes there was a pretty large congregation. I suppose the chief men of the town were there; and I spared neither rich nor poor. I almost wondered at myself, it not being usual with me to use so keen and cutting expressions: and I believe

many felt that, for all their form, they were but Heathens still.

Sat. 11.—Near as many were present at five, to whom I spoke full as plain as before. Many looked as if they would look us through; but the shyness peculiar to this nation prevented their saying any thing to me, good or bad, while I walked through them to our inn.

About noon I preached at Wooler, a pretty large town, eighteen miles from Kelso. I stood on one side of the main street, near the middle of the town: and I might stand; for no creature came near me till I had sung part of a psalm. Then a row of children stood before me; and in some time, about an hundred men and women. I spoke full as plain as I did at Kelso: and Pharisees themselves are not out of God's reach.

In the afternoon we came to Alnwick; and at six I preached in the Court-house, to a congregation of another spirit.

Sun. 12.—At seven they were gathered from all parts, and I was greatly refreshed among them. At five, the Court-house being too small, I was obliged to go out into the market-place. O what a difference is there between these living stones, and the dead, unfeeling multitudes in Scotland!

Mon. 13.—I proclaimed the love of Christ to sinners, in the market-place at Morpeth. Thence we rode to Placey. The society of colliers here may be a pattern to all the societies in England. No person ever misses his band or class: they have no jar of any kind among them; but with one heart and one mind "provoke one another to love and to good works." After preaching I met the society in a room as warm as any in Georgia: this, with the scorching heat of the sun, when we rode on, quite exhausted my strength. But after we came to Newcastle I soon recovered, and preached with as much ease as in the morning.

Thur. 16.—In the evening I preached at Sunderland. I then met the society, and told them plain, none could stay with us, unless he would part with all sin; particularly, robbing the King, selling or buying run goods; which I could no more suffer, than robbing on the highway. This I enforced on every member the next day. A few would not promise to refrain: so these I was forced to cut off. About two hundred and fifty were of a better mind.

Sat. 18.—The desk was placed in the evening just opposite the sun, which, when I began, was covered with a cloud: but it broke out in a few minutes, and shone full in

my face, for three quarters of an hour. But it was no inconvenience at all; nor were my eyes any more dazzled, than if it had been under the earth.

Sun. 19.—I preached at eight to the usual congregation; and hastened to Shields, lest I should be too late for the church. Between twelve and one I preached in a kind of square. But here we had a new kind of inconvenience: every four or five minutes a strong wind covered us over with a shower of dust; so that it was not easy to look up, or to keep one's eyes open. But not long after the rain began, which constrained me to preach within, at Newcastle. I took the opportunity of making a collection for the poor; many of whom can very hardly support life in the present scarcity.

Wed. 22.—In the evening and the following morning I preached at Chester-on-the-Strate. Observing some very fine, but not very modest pictures, in the parlour where we supped, I desired my companion, when the company was gone, to put them where they could do no hurt. He piled them on an heap in a corner of the room, and they have not appeared since.

Thur. 23.—I preached at South-Biddick about noon, on, "I will heal thy backsliding." God was with us at Sunderland in the evening, in an uncommon manner: and the next day I left the people there more in earnest than they have been for some years.

Sat. 25.—We walked to Swalwell about noon. The sun was scorching hot, and there was no wind or cloud: but it did us no hurt. The congregation was such as I never saw there before: and I believe God blessed his word to them that were nigh, and them that had been far from him.

Sun. 26.—I preached at Gateshead at eight; at Sheephill about noon; and at five in the evening at Newcastle, near Pandon-gate. The rain only threatened till I had done, but soon after poured down. How well does God time great and small events, for the furtherance of his kingdom!

Mon. 27.—I preached at Horsley, and found some life even there. Thence we rode across the Tyne to Prudhoe, a little town on the top of an high hill. I preached at the side of Mr. H.'s house; and I suppose all the town who could get out were present, and most of them at five in the morning. At both times it pleased God to make bare his arm, not only to wound, but to heal.

Tues. 28.—I returned to Newcastle, hoarse and weak. But who can be spent in a better cause?

Thur. 30.—I read Mr. Baxter's account of his own "Life

and Times." It seems to be the most impartial account of those times which has yet ever appeared. And none that I have seen so accurately points out the real springs of those public calamities.

Sun. JULY 3.—The high wind obliged me to stand on the western side of Gateshead. By this means the sun was just in my face. But it was not long before the clouds covered it. As I began speaking in the afternoon, near Pandon-gate, the rain began, scattered the careless hearers and ceased. An earnest, attentive multitude remained, to whom I explained part of the second lesson for the day, concerning the "joy" which is "in heaven, over one sinner that repenteth."

Mon. 4.—I took my leave of Newcastle, and about noon preached at Durham, in a pleasant meadow, near the river's side. The congregation was large, and wild enough; yet, in a short time, they were deeply attentive. Only three or four gentlemen put me in mind of the honest man at London, who was so gay and unconcerned while Dr. Sherlock was preaching concerning the day of judgment: one asked, "Do you not hear what the Doctor says?" He answered, "Yes; but I am not of this parish!" Toward the close I was constrained to mention the gross ignorance I had observed in the rich and genteel people throughout the nation. On this they drew near, and showed as serious an attention as if they had been poor colliers.

We took horse at two. The clouds and wind in our face kept us cool till we came to Hartlepool. Mr. Romaine has been an instrument of awakening several here; but for want of help they soon slept again. I preached in the main street to near all the town; and they behaved with seriousness.

Tues. 5.—At seven in the evening I preached in the main street at Stockton. None but two or three gentlemen seemed unconcerned. I went thence to meet the society; but many others begged to stay with them, and so earnestly that I could not refuse. And indeed it was a day of God's power; I scarce know when we have found the like.

Wed. 6.—At eleven I preached near the market-place in Yarm. Many gentry were there, and all serious. I find in all these parts a solid, serious people, quite simple of heart, strangers to various opinions, and seeking only the faith that worketh by love. And most of the believers are waiting and longing for the fulness of the promises.

One young woman, late a Papist, I talked with at large, who last night took leave of her Priest. Instead of staying to be sent for, she sent for him; and, after asking him

several questions, frankly told him, she had now found the true religion; and, by the grace of God, would continue therein. She has been concerned for her soul from thirteen years of age. About two years ago she began to hear our Preachers: soon after she found the peace of God, and has never lost it since.

About seven I preached at Osmotherley.

Thur. 7.—I rode through one of the pleasantest parts of England to Hornby. Here the zealous landlord turned all the Methodists out of their houses. This proved a singular kindness: for they built some little houses at the end of the town, in which forty or fifty of them live together Hence with much ado I found my way to Robinhood's-bay, and preached on the quay, to the greatest part of the town: all (except one or two, who were very wise in their own eyes) seemed to receive the truth in love.

This day, between Helmsley and Kirkby-moorside, we rode over a little river, which suddenly disappears; and, after running a mile under ground, rises again and pursues its course.

Sun. 10.—I preached at seven, on, "Repent and believe the Gospel." At the church, which stands on the hill, a mile from the town, we had a sound, useful sermon. Afterwards I preached at a little village called Normanby; and about five on the quay. In the evening, talking with the society, I saw more than ever the care of God over them that fear him. What was it which stopped their growing in grace? Why, they had a well-meaning Preacher among them, who was inflaming them more and more against the Clergy. Nor could he advise them to attend the public ordinances; for he never went either to church or sacrament himself. This I knew not; but God did; and by his wise providence prevented the consequences which would naturally have ensued. William Manuel was pressed for a soldier; so the people go to church and sacrament as before.

Mon. 11.—We set out early. This and the three next days were the hottest I ever knew in England. A gentleman, who formerly traded to Guinea, assured me, that the spirits in his thermometer (the same he had when abroad) rose as high as they did within a few degrees of the line About nine we should have been glad to bait; but there being no inn to be found, we lay down for a quarter of an hour under some trees, and then rode on to Slingsby. The Minister, an old acquaintance of my father's, having desired to see me, I called at his house before I preached: and I

could gladly have stayed longer with him, but I knew the congregation waited. One poor drunkard made a little disturbance; but after he was silenced all were still, and steadily attentive.

It continued intensely hot; but having the wind in our faces, (as we generally had, all along from Newcastle; and that, which way soever we rode,) we received no hurt till we came to York. But the difficulty was, how to preach there, in a room which in winter used to be as hot as an oven. I cut the knot, by preaching in Blake's-square; where (the mob not being aware of us) I began and ended my discourse to a numerous congregation, without the least disturbance.

Tues. 12.—I set a subscription on foot for building a more commodious room. In the evening I preached at Acomb, to a calm, solid congregation. The next evening I preached at Poppleton, where the poor gladly received the Gospel: the rich heard it, and even seemed to approve. God give them to understand and practise it!

Thur. 14.—I resolved to preach in the square once more, knowing God has the hearts of all men in his hands. One egg was thrown, and some bits of dirt: but this did not hinder a large congregation from taking earnest heed to what was spoken, of Christ "the power of God, and the wisdom of God."

Fri. 15.—At three in the morning there were all the probable signs of a violently hot day: but about four God sent a cooling rain. It ceased about seven. But the clouds continued, and shaded us to Pocklington. Yet it was too hot to bear the house. So I stood in the main-street, and cried, "If any man thirst, let him come unto me and drink." A large mob soon gathered on the other side. And for fear they should not make noise enough, the good Churchwarden hired men to ring the bells. But it was lost labour; for still the bulk of the congregation heard, till I quietly finished my discourse.

Before seven I reached Epworth, and preached in the market-place to a listening multitude.

Sat 16.—I rode on to Laseby, about thirty measured miles. After so many long journeys which I hardly felt, this short one quite exhausted my strength. However, I quickly recovered, so as to preach at three in a meadow to a large congregation. They all kneeled when I prayed, and showed such a genuine simplicity as greatly revived my spirit. At seven I preached in the new room, which they have just finished at Grimsby.

Sun. 17.—At seven in the morning the house just contained the people. I designed to preach abroad in the afternoon; but the rain drove us into the house again: as many as could crowded in. The rest stood without, though many, I fear, were wet to the skin.

Tues. 19.—Before I left Newcastle I heard a strange relation, which I knew not what to think of. I then desired T. Lee, who was going to the place, to inquire particularly concerning it. He did so, and in consequence of that inquiry wrote me the following account:—

"R—— J—— lived about twelve miles from Newcastle.

"His son, some time since, married without his consent. At this he was so enraged, that he wished his right arm might burn off, if ever he gave or left him sixpence.

"However, in March last, being taken ill, he made his will, and left him all his estate. The same evening he died. On Thursday, 10, his widow laying her hand on his back, found it warm. In the evening, those who were with him went into the next room to take a little refreshment. As they were eating, they observed a disagreeable smell, but could find nothing in the room to cause it. Returning into the room where the corpse lay, they found it full of smoke. Removing the sheet which covered the corpse, they saw (to their no small amazement) the body so burnt, that the entrails were bare, and might be seen through the ribs. His right arm was nearly burnt off; his head so burnt that the brains appeared; and a smoke came out of the crown of his head, like the steam of boiling water. When they cast water upon his body, it hissed, just as if cast on red-hot iron. Yet the sheet which was upon him was not singed; but that under him, with the pillowbeer and pillow, and the plank on which he lay, were all burned, and looked as black as charcoal.

"They hastened to put what was left of him into the coffin, leaving some to watch by it. But after it was nailed up, a noise of burning and crackling was heard therein. None was permitted to look into it, till it was carried to Abchester church-yard. It was buried near the steeple. As soon as it was brought to the grave, the steeple was observed to shake. The people hastened away; and it was well they did, for presently part of the steeple fell: so that had they stayed two minutes longer, they must have been crushed in pieces. All these circumstances were related to me and my wife by those who were eye and ear witnesses."

I preached in a ground adjoining to the house. Toward the conclusion of my sermon, the person with whom I lodged

was much offended at one who sunk down and cried aloud for mercy. Herself dropped down next, and cried as loud as her; so did several others quickly after. When prayer was made for them, one was presently filled with peace and joy in believing. In the morning I left the rest refusing to be comforted, till Christ should be revealed in their hearts.

Wed. 20.—I preached at Ferry in my way, and in Epworth market-place about seven. The rain began just as I began speaking. But God heard the prayer, and it was stayed.

Sat. 23.—I preached at Westwood-side, where the breach of fifteen years is now healed: all the wanderers being returned to the fold, with him who led them astray.

Sun. 24.—As we rode over Haxey-car towards Misterton, one was relating a surprising thing that happened lately:—"A woman of Stockwith told her sister who lived with her, 'I do not think to go to market to-day, for I dreamed that I was drowned in riding across one of the drains on Haxey-car.' But she was soon laughed out of it, and went. She rode over the Car with many other market-folks, and in crossing one of the drains, where the water was scarce a yard deep, slipped off her horse. Several looked on, but none once thought of pulling her out till she was past recovery."

At one I preached to the largest congregation I have seen since I left Newcastle. All behaved with deep seriousness but one man, whom I afterward learned to be a Baptist Preacher. Just as I was taking horse he came again, and laboured hard to begin a dispute: but having neither time nor strength to spare, I gave him the ground and rode away.

The congregation at Epworth was full as large, if not larger than that at Misterton. Among them was a poor grey-headed sinner, a mocker at all religion. But his mocking is past. He was in tears most of the time, and is now "feeling after God."

Mon. 25.—I left Epworth with great satisfaction, and about one preached at Clayworth. I think none was unmoved, but Michael Fenwick; who fell fast asleep under an adjoining hayrick. From thence we rode to Rotherham. When I came in, I had no strength and no voice left. However, in an hour I was able to preach to the largest congregation that I suppose was ever seen there.

Tues. 26.—I was not able to sit up above two or three hours together. However, I preached in the morning and evening, and spoke severally to the members of the society.

Wed. 27.—I preached about noon at Barley-hall, and in the evening at Sheffield. After spending a short time with the society, I lay down as soon as possible. But I could

not sleep before twelve o'clock; and not long together after. Yet I felt no faintness in the morning, but rose lively and well, and had my voice more clear and strong in preaching, than it had been for several days.

Thur. 28.—I received a strange account from Edward Bennet's eldest daughter:—

"On Tuesday, the 12th of this month, I told my husband in the morning, 'I desire you will not go into the water to-day; at least, not into the deep water, on the far side of the town; for I dreamed I saw you there out of your depth, and only your head came up just above the water.' He promised me he would not, and went to work. Soon after four in the afternoon, being at John Hanson's, his partner's house, she was on a sudden extremely sick, so that for some minutes she seemed just ready to expire. Then she was well in a moment. Just at that time, John Hanson, who was an excellent swimmer, persuaded her husband to go into the water on the far side of the town. He objected,—the water was deep, and he could not swim; and, being much importuned to go in, stood some time after he was undressed, and then kneeling down, prayed with an earnest and loud voice. When he rose from his knees, John, who was swimming, called him again, and treading the water, said, 'See, it is only breast-high.' He stepped in, and sunk. A man who was near, cutting fern, and had observed him for some time, ran to the bank, and saw his head come up just above the water. The second or third time he rose, he clasped his hands, and cried aloud, 'Lord Jesus, receive my spirit.' Immediately he sunk, and rose no more."

One might naturally inquire, What became of John Hanson? As soon as he saw his partner sink, he swam from him to the other side, put on his clothes, and went straight home.

About noon I preached at Woodseats; in the evening at Sheffield. I do indeed live by preaching!

How quiet is this country now, since the chief persecutors are no more seen! How many of them have been snatched away in an hour when they looked not for it! Some time since, a woman of Thorpe often swore she would wash her hands in the heart's blood of the next Preacher that came. But before the next Preacher came she was carried to her long home. A little before John Johnson settled at Wentworth, a stout, healthy man, who lived there, told his neighbours, "After May-day we shall have nothing but praying and preaching: but I will make noise enough to stop it." But before May-day he was silent in his grave. A servant

of Lord R—— was as bitter as him, and told many lies purposely to make mischief: but before this was done, his mouth was stopped. He was drowned in one of the fish-ponds.

Fri. 29.—I preached at Nottingham. We want nothing here but a larger house.

Sat. 30.—I preached in the evening at Leicester, to a large congregation.

Sun. 31.—I rode over to Markfield. The church contained us tolerably well in the morning; but in the afternoon, though many stayed without, it was much crowded and sultry hot. I was quite faint and weary while I read Prayers; but in preaching my strength was restored. At six I preached once more at Leicester, and delivered my own soul.

Mon. AUGUST 1.—I had much conversation with Mr. ——; whom, against a thousand appearances, I will believe to be an honest, though irresolute man. "While I was very uneasy," said he, "in the year 1741, my brother brought me to Mr. Spangenberg, and then to others of the German Brethren, to whom I was more and more attached till, in the year 1743, I went over to Marienborn. There I saw many things which I could not approve; and was more and more uneasy till I returned to England. I was afterward much employed by the Brethren. I was ordained Deacon. But still I had a sore and burdened conscience, and gained no ground in my spiritual warfare: rather, having laid aside prayer and searching the Scripture, I was more and more dead to God. But in 1750 I awoke again, and was under great agonies of mind. And from this time I wrote to the Count again and again, and to most of the Labourers; but to no purpose. Andrew Frey's account is true. The spirit of levity and frolicsomeness, which he justly describes, broke in about 1746, and is not purged out yet. In May last, I wrote and delivered a declaration to the Brethren met in Conference at Lindsey-house, that I did not dare to remain in their Connexion any longer. The same declaration I made to them here a few days ago. What farther I am to do, I know not; but I trust God will direct me."

Tues. 2.—On his expressing a desire to be present at our Conference, I invited him to it: and, on *Wednesday*, 3, in the evening, he came to the Foundery. Our Conference began the next morning, and continued till the Thursday following. From the first hour to the last there was no jarring string, but all was harmony and love.

Mon. 8.—I took a walk in the Charter-house. I won

dered that all the squares and buildings, and especially the school-boys, looked so little. But this is easily accounted for. I was little myself when I was at school, and measured all about me by myself. Accordingly, the upper boys being then bigger than myself, seemed to me very big and tall; quite contrary to what they appear now when I am taller and bigger than them. I question if this is not the real ground of the common imagination, that our forefathers, and in general men in past ages, were much larger than now: an imagination current in the world eighteen hundred years ago. So Virgil supposes his warrior to throw a stone that could scarce be wielded by twelve men,—

*Qualia nunc hominum producit corpora tellus.**

So Homer, long before:—

Οιοι νυν βροτοι εισι.†

Whereas, in reality, men have been, at least ever since the deluge, very nearly the same as we find them now, both for stature and understanding.

Mon. 22.—I set out in the machine, and the next evening reached Bristol.

Fri. 26.—I preached at nine to a small congregation of earnest people at Clutton; and in the evening at Middlesey. On *Saturday*, 27, we rode on to Tiverton.

Sun. 28.—I preached in the market-house to as large a congregation as ever I saw here. And all were quiet. So can God make, when it is best, all our enemies to be at peace with us.

Mon. 29.—We rode through vehement wind, and many hard showers, to Launceston. This gave me a violent fit of the tooth-ache, which, however, did not hinder my preaching. Such a night I never remember to have passed before; but all is good which lies in the way to glory.

Tues. 30.—We rode to Camelford, where my tooth-ache was cured, by rubbing treacle upon my cheek. At six I preached in the market-place. How are the lions in this town also become lambs!

Wed. 31.—I preached about noon at Trewalder, and in the evening at Port-Isaac. This was long a barren soil; but is at length likely to bring forth much fruit.

Fri. SEPTEMBER 2.—I rode to St. Agnes. We found the

* "Men that, in size of body, are like those whom the earth now produces."—EDIT.

† "Such as are the men of these our days."—EDIT.

great man, Mr. Donythorne, was dead. His mother and sister sent to invite me to their house. After preaching I went thither, and was received into a comfortable lodging, with the most free and cordial affection. So in this place the knowledge of God has already travelled "from the least unto the greatest."

Sat. 3.—Some who live here gave me an account of the earthquake on July 15. There was first a rumbling noise under the ground, hoarser and deeper than common thunder. Then followed a trembling of the earth, which afterward waved once or twice to and fro so violently that one said he was obliged to take a back-step, or he should have fallen down; and another, that the wall against which he was leaning seemed to be shrinking from him.

This morning I talked at large with old Mrs. Donythorne, who has her understanding entire, reads without spectacles, walks without a staff, and has scarce a wrinkle, at ninety years of age But what is more than all this, she is teachable as a child, and groaning for salvation. In the afternoon I spent an hour with Mr. Vowler, Curate of the parish, who rejoices in the love of God, and both preaches and lives the Gospel.

Sun. 4.—I. T. preached at five. I could scarce have believed if I had not heard it, that few men of learning write so correctly as an unlearned tinner speaks extempore. Mr. V. preached two such thundering sermons at church as I have scarce heard these twenty years. O how gracious is God to the poor sinners of St. Agnes! In the church and out of the church they hear the same great truths of the wrath of God against sin, and his love to those that are in Christ Jesus.

Mon. 5.—I rode on to Illogan; but not to the house where I used to preach: indeed his wife promised Mr. P., before he died, that she would always receive the Preachers; but she soon changed her mind. God has just taken her only son, suddenly killed by a pit falling upon him; and on Tuesday last, a young, strong man, riding to his burial, dropped off his horse stone dead. The concurrence of these awful providences added considerably to our congregation.

Tues. 6.—I went on to Camborne, and rejoiced to hear that the gentleman who pressed Mr. Maxfield no longer persecutes the Methodists, nor will suffer any one else to do it: and in the late dearth he relieved great numbers of the poor, and saved many families from perishing. I preached, at six, on, "I will heal their backsliding;" and God applied his word. Several who had left the society for some years.

came after sermon, and desired to be re-admitted. O how should our bowels yearn over all that once did run well! This is the very thing we want; or how many souls might we yet pluck out of the jaws of the lion!

Wed. 7 —I observed more and more the effects of that burning wind which was in these parts on Sunday, the 28th of last month. It not only scorched all the leaves of the trees, so as to bring mid-winter upon them in two hours, but burned up all the leaves of potatoes and cabbage, and every green thing which it touched. What a mercy that it did not come a month sooner! Then it would have left little work for the reapers.

Thur. 8.—As we rode through Gwithian parish, Mr. Harris pointed out the place where his father and many of his ancestors lived: it is now only a mountain of sand. Within a few years this so increased as to bury both the church and the whole town.

I preached, at six, to a numerous congregation in Ludgvan. Some years since, when there was a flourishing society in Gulval, (the parish adjoining,) there was none at all here. But how is the scene changed! In Gulval not one class, not one member, remains: in Ludgvan there is a lively society!

Fri. 9.—I preached in the new house at St. Just, the largest and most commodious in the county.

Sat. 10.—We rode to the Land's-end. I know no natural curiosity like this. The vast ragged stones rise on every side, when you are near the point of land, with green turf between as level and smooth as if it were the effect of art. And the rocks which terminate the land are so torn by the sea, that they appear like great heaps of ruins.

Sun. 11.—I preached at St. Just at nine. At one, the congregation in Morva stood on a sloping ground, rank above rank, as in a theatre. Many of them bewailed their want of God; and many tasted how gracious he is.

At five I preached in Newlyn, to an huge multitude; and one only seemed to be offended,—a very good sort of woman, who took great pains to get away, crying aloud, "Nay, if going to church and sacrament will not put us to heaven, I know not what will."

Mon. 12.—I preached in Lelant at one. Many from St. Ives were present, from whom I learned that Mr. Swindells would have preached abroad the day before, but was hindered. It is well he was: for this occasioned the offer of a meadow near the town, far more convenient than the street. At six I stood at the bottom of it, the people rising

higher and higher before me. I believe not many were left in the town; and all behaved as in the presence of God The next evening the congregation was enlarged by the addition of many from the country; and *Wednesday*, 14, their number was larger still. We did not open the door of the room till just half-hour past eight; by which means the heat was not intolerable, till I had done preaching: I then retired, and left the other Preachers to perform the rest of the service.

Thur. 15.—As we rode toward Helstone, I think the sun was near as hot as it was at midsummer; yet all along the trees looked as in the depth of winter, that scorching wind having destroyed all it touched.

Fri. 16.—I looked over Mr. Borlase's "Antiquities of Cornwall." He is a fine writer, and quite master of his subject, who has distinguished, with amazing accuracy, the ancient Saxon monuments from the more ancient Roman, and from those of the Druids, the most ancient of all.

Sat. 17.—I preached at Porkellis at one, and at Redruth in the evening.

Sun. 18.—At eight, many of the French prisoners were mixed with the usual congregation. This was doubled at one; but still came nothing near to that which assembled at Gwennap in the evening. It rained all the time I preached; but none went away. A shower of rain will not fright experienced soldiers.

Here I learned a remarkable occurrence:—A few days ago, some hundred English, who had been prisoners in France, were landed at Penzance, by a cartel ship. Many of these passed through Redruth, going home; but in a most forlorn condition. None showed more compassion to them than the French: they gave them food, clothes, or money, and told them, "We wish we could do more; but we have little for ourselves here." Several, who had only two shirts, gave a naked Englishman one. A French boy, meeting an English boy who was half naked, took hold of him, and stopped him, cried over him a while, and then pulled off his own coat, and put it upon him!

Mon. 19.—In the evening both the house and court at Penryn were more than filled; so that I willingly embraced the offer of Mr. H., and preached before his door at twelve on *Tuesday*. It was an extremely pleasant place, on the side of an hill, commanding a fruitful vale, the opposite hills, and Falmouth-harbour. Tall trees hung over me, and surrounded a bowling-green which was behind me. A wide door is now open at Penryn also. O that none may shut it!

At six in the evening I reached Bezore, and began preaching immediately. It was a season of uncommon refreshment, particularly to some of Truro. Afterwards I met the society in the house: a young man was cut to the heart, and cried aloud, then another, and another, till my voice was quite lost. But I continued crying to God, and he heard, and gave an answer of peace. Many were filled with consolation; and four who had wandered for some years resolved to set out anew.

Yet I was not quite reconciled to my lodging. Not but the grotto itself was very venerable, but I did not like the circumstance of having a man and his wife in the same room. I therefore willingly accepted an invitation from Mr. Painter, and walked over with him to Truro.

Wed. 21.—I walked to Bezore, and preached at five. Afterwards I spoke to each member of the society. They surprised me much. So lively and tender-hearted a people I have not lately seen. After spending an hour with a few friends in Truro, I rode forward to Grampound, a mean, inconsiderable, dirty village. However, it is a borough town! Between twelve and one I began preaching in a meadow, to a numerous congregation. While we were singing, I observed a person in black on the far side of the meadow, who said, "Come down; you have no business there." Some boys who were on a wall, taking it for granted that he spoke to them, got down in all haste. I went on, and he walked away. I afterwards understood that he was the Minister and the Mayor of Grampound. Soon after two Constables came, and said, "Sir, the Mayor says you shall not preach within his borough." I answered, "The Mayor has no authority to hinder me. But it is a point not worth contesting." So I went about a musket-shot farther, and left the borough to Mr. Mayor's disposal.

A large congregation was at St. Ewe in the evening, many of whom were in Mr. Walker's societies. Some of them came from St. Columb, twelve miles off. And they did not come in vain. The flame of love ran from heart to heart; and scarce any remained unmoved.

Thur. 22.—I rode to Mevagissey, which lies on the south sea, just opposite to Port-Isaac on the north. When I was here last, we had no place in the town: I could only preach about half a mile from it. But things are altered now: I preached just over the town, to almost all the inhabitants; and all were still as night. The next evening a drunken man made some noise behind me. But after a few words were spoken to him, he quietly listened to the rest of the discourse.

On the south side of the town, there is an extremely fine walk, broad and smooth, over the top of high rocks, from whence is a view of the main sea at a vast distance below, and all the coast, east and west.

Sat. 24.—At half-hour after twelve I preached once more, and took my leave of them. All the time I stayed, the wind blew from the sea, so that no boat could stir out. By this means all the fishermen (who are the chief part of the town) had opportunity of hearing.

At six I preached at St. Austle, a neat little town on the side of a fruitful hill.

Sun. 25.—The whole church service was performed by a Clergyman, above ninety years of age. His name is Stephen Hugo. He has been Vicar of St. Austle between sixty and seventy years. O what might a man full of faith and zeal have done for God in such a course of time!

At two I preached in St. Stephen's, near a lone house, on the side of a barren mountain; but neither the house nor the court could contain the people; so we went into a meadow, where all might kneel, (which they generally do in Cornwall,) as well as stand and hear. And they did hear, and sing, and pray, as for life. I saw none careless or inattentive among them.

About five I preached at St. Austle to an exceeding civil people. But when will they be wounded, that they may be healed?

Mon. 26.—I rode to Medros, in Luxulian parish.

I have not seen so stately a room in Cornwall, as either this hall, or the chamber over it. The place likewise where the gardens were, the remains of the terrace walk, the stately trees still left, with many other tokens, show that grand men lived here once. But they are vanished like smoke, their estates torn in pieces, and well nigh their memory perished.

Tues. 27.—We rode to Liskeard, I think one of the largest and pleasantest towns in Cornwall. I preached about the middle of the town, in a broad, convenient place. No person made any noise at all. At six in the morning I had nearly the same congregation. Afterwards I examined the society, and was agreeably surprised to hear that every one of them had found peace with God; and (what was still more remarkable) that none of them has left their first love; that at this day, not one is in darkness!

Wed. 28.—We rode on to the Dock, which gave us a very different prospect. Of those whom I joined several years ago, hardly one half remained. Such is the fruit of disputing! And yet the congregations are more numerous than

ever; and as deeply attentive as any in the kingdom. So there is hope God will yet revive his work.

Sat. October 1.—I preached at Launceston.

Sun. 2.—I rode to Mary-week. A large congregation was gathered there, many of whom came seven or eight miles. The house stands in the midst of orchards and meadows, surrounded by gently-rising hills. I preached on the side of a meadow newly mown, to a deeply-attentive people.

Mon. 3.—I rode to Bideford; but did not reach it till after five, the hour appointed for my preaching. So I began without delay, in an open part of the street, where we alighted. One man made a little noise at first; but he was easily silenced: all the rest (a large number) quietly attended, though the wind was piercing cold, while I opened and applied, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Tues. 4.—Between twelve and one I reached North-moulton, and, finding the congregation ready, began immediately. There have been great tumults here since I saw them before; but God has now rebuked the storm. When the gentry would neither head nor pay the mob any more, the poor rabble were quiet as lambs.

We rode on to Tiverton in the afternoon. On the three following days I saw as many of the societies as I could.

Sat. 8.—We had heavy rain for some miles; then it cleared up, and we had a pleasant ride to Bristol.

Mon. 10.—I rose at my usual hour; but the soreness and swelling of my face, occasioned by my taking cold on Saturday, made it impracticable for me to preach. In the evening I applied boiled nettles: they took away the pain in a moment; and the swelling in a few hours.

Sun. 16.—I began visiting the classes at Kingswood; steady, but not zealous. It is impossible they should stand here long; they must go on, or go back.

Mon. 17.—About two I preached at Paulton; but no house could contain us: so that I was forced to stand in the open air, though the wind was very high and very cold. Thence we rode to the honest colliers at Coleford. These have the zeal which their brethren at Kingswood want; in consequence of which, they are the most numerous, as well as the most lively, society in Somersetshire.

Tues. 18.—I preached to a very different congregation at Bradford, well dressed, and well bred: and yet of the very same spirit, hungering and thirsting after righteousness.

Wed. 19.—After preaching at Freshford, I rode on to Kingswood.

Fri. 21.—Being at dinner, in a moment I felt as if a small bone had stuck in the palate of my mouth. Nothing was to be seen; but the swelling and inflammation increased till toward evening, (notwithstanding all means that could be used,) and then spread to both the tonsils. In the morning I was rather worse than better, till about half an hour after eight. Then, as the disorder came in a moment, it went in a moment, and I was as well as ever.

Mon. 24.—I preached about noon at Bath, and in the evening at Escot, near Lavington.

Tues. 25.—In my return, a man met me near Hannam, and told me the School-house at Kingswood was burned down. I felt not one moment's pain, knowing that God does all things well. When I came thither, I received a fuller account: about eight on Monday evening, two or three boys went into the gallery, up two pair of stairs. One of them heard a strange crackling in the room above. Opening the staircase door, he was beat back by smoke, on which he cried out, "Fire! Murder! Fire!" Mr. Baynes, hearing this, ran immediately down, and brought up a pail of water. But when he went into the room, and saw the blaze, he had not presence of mind to go up to it, but threw the water upon the floor. Meantime one of the boys rung the bell; another called John Maddern from the next house, who ran up, as did James Burges quickly after, and found the room all in a flame. The deal partitions took fire immediately, which spread to the roof of the house. Plenty of water was now brought; but they could not come nigh the place where it was wanted, the room being so filled with flame and smoke, that none could go into it. At last a long ladder, which lay in the garden, was reared up against the wall of the house. But it was then observed, that one of the sides of it was broke in two, and the other quite rotten. However, John How (a young man, who lived next door) ran up it, with an axe in his hand. But he then found the ladder was so short, that, as he stood on the top of it, he could but just lay one hand over the battlements. How he got over to the leads none can tell: but he did so, and quickly broke through the roof, on which a vent being made, the smoke and flame issued out as from a furnace: those who were at the foot of the stairs with water, being able to go no further, then went through the smoke to the door of the leads, and poured it down through the tiling. By this means the fire was quickly quenched, having only consumed a part of the partition, with a box of clothes, and a little damaged the roof, and the floor beneath.

It is amazing that so little hurt was done; for the fire, which began in the middle of the long room, (none can imagine how; for no person had been there for several hours before,) was so violent, that it broke every pane of glass but two in the window, both at the east and west end. What was more amazing still, was, that it did not hurt either the beds, (which, when James Burges came in, seemed all covered with flame,) nor the deal partitions on the other side of the room, though it beat against them for a considerable time. What can we say to these things, but that God had fixed the bounds which it could not pass?

We observed *Friday*, the 28th, as a solemn fast: and from this time the work of God revived in Bristol. We were indeed brought very low. A society of nine hundred members was shrunk to little more than half the number. But God now began to turn our captivity, and put a new song in our mouth.

Thur. NOVEMBER 3.—I preached in the new preaching-house at Pill. How is the face of things changed here! Such a sink of sin was scarce to be found: and now how many are rejoicing in God their Saviour!

Mon. 7.—Leaving the flame just kindling in Bristol, I rode to Newbury; and on *Tuesday* to London. I found the same fire kindled here also, and increasing more and more.

Mon. 14.—I rode to Bedford, and talked largely with Mr ——, whom God had well nigh set at liberty: but his feet are again in the net. He did not indeed deny, nor much extenuate, any of the things he had often related: but at length he told me in terms, "There are such things among the Brethren, that I can never join them more: yet I dare not speak against them, and join any other people, for fear of grieving the Saviour." O Lord, when shall this witchcraft come to an end? When wilt thou maintain thine own cause?

Wed. 16.—We rode to Newmarket, and the next day to Norwich; where I now found a prospect of doing good. The congregation daily increased, and grew more and more serious. I spoke to many who were deeply convinced of sin, and some who were rejoicing in God, and walking in the light of his countenance.

Wed. 23.—I was shown Dr. Taylor's new meeting-house, perhaps the most elegant one in Europe. It is eight-square, built of the finest brick, with sixteen sash-windows below, as many above, and eight skylights in the dome; which, indeed, are purely ornamental. The inside is finished in the highest taste, and is as clean as any Nobleman's saloon.

The communion-table is fine mahogany; the very latches of the pew-doors are polished brass. How can it be thought that the old, coarse Gospel should find admission here?

Thur. 24.—A man had spoken to me the last week, as I was going through Thetford, and desired me to preach at Lakenheath, near Mildenhall, in Suffolk: I now purposed so to do, and rode thither from Thetford. One Mr. Evans had lately built a large and convenient preaching-house there, at his own expense. It was more than filled at six o'clock, many standing at the door. At five in the morning (as uncommon a thing as this was in those parts) the house was nearly filled again with earnest, loving, simple people. Several of them came in to Mr. E.'s house afterward, stood a while, and then burst into tears. I promised to call upon them again, and left them much comforted.

Sat. 26.—I returned to London. Much confusion had been in my absence, occasioned by some imprudent words spoken by one who seemed to be strong in the faith.

Mon. 28.—I heard all who were concerned face to face; but was utterly unable to judge whether there was wilful sin, lying, on either side, or only human infirmity. For the present I leave it to the Searcher of hearts, who will bring all things to light in due season.

Wed. 30.—I had another long hearing of the same intricate cause; but with no more success: one side flatly affirmed; the other flatly denied. This is strange: but it is more strange that those who seem so strong in faith should have no union of spirit with each other.

Mon. DECEMBER 5.—I baptized Henriquez Judah Seniore, a Portuguese Jew, more than sixty years of age. He seemed to have no confidence in himself, but to be waiting for "the consolation of Israel."

Sun. 11.—In the evening I retired to Lewisham, and spent the following days in finishing "A Preservative against Unsettled Notions in Religion;" designed for the use of all those who are under my care, but chiefly of the young Preachers.

Sun. 18.—I had an opportunity (which I had long desired) of spending an hour or two with the Rev. Mr. ——. I would have appointed a time for our meeting weekly; but he declined it: why, I cannot tell.

Fri. 23.—John Nelson wrote me a letter, part of which I have subjoined:—

"WE have had four triumphant deaths lately, of three men and one woman. The woman was Hannah Richardson,

of Brestfield. When Enoch Williams preached there, she was the bitterest persecutor in the town, and vowed, if ever he preached there again, she would help to stone him to death. But he never went to try. The only one of 'this way' in the town was Ruth Blacker. Against her she was violently enraged, till Ruth went to her house, reasoned the case, and at length persuaded her to go to Dewsbury to hear Mr. Charles Wesley. That day God begot her by his word, so that she could never rest till she found Christ in her own heart: and for two years she has been a steady follower of him. By her zeal and circumspect walking many have been since stirred up to seek the Lord. As soon as she was taken ill, she began to praise God more than ever, for the work he had wrought in her soul. She said, 'At first I thought I had no will, and that God's love was all that was in my heart: but when my little child gave a sudden shriek, I found my heart was not free; and it damped the love of God in my soul for two hours. But the Lord is come again, and now I am fully assured he does take up all the room in my heart. He has sanctified me throughout, body, soul, and spirit. I am a witness for Jesus Christ, that he is a greater Saviour than Adam was a sinner. O watch and pray, and ye shall not be overcome in the hour of temptation! Keep close to your meetings, and the Lord will meet you. If you neglect these, or private prayer, you will become barren in your own souls, and the god of this world will get an advantage over you. But if you keep close to God and one another, you will find Jesus a Saviour to the uttermost, as I, the most unworthy of mankind, do.' For some time before she died, her prayer was turned into praise. All her prayer then was, 'Thy will be done.' We have one by us that we think will hardly live till to-morrow, who is above seventy, and is as a shock of corn full ripe, crying out, 'Come, Lord Jesus!'"

In the Christmas week I rode down to Bristol; where, *Sunday*, JANUARY 1, 1758, we began the year with the great congregation at four, rejoicing and praising God.

Tues. 3.—At the request of several of my friends, I wrote "A Letter to a Gentleman of Bristol;" in order to guard them from seeking salvation by works on one hand, and Antinomianism on the other. From those who lean to either extreme, I shall have no thanks: but "wisdom is justified of her children."

Wed. 4.—I rode to Kingswood, and rejoiced over the school, which is at length what I have so long wished it to

be,—a blessing to all that are therein, and an honour to the whole body of Methodists.

Mon. 9.—I began a letter to Mr. Towgood, author of "The Dissenting Gentleman's Reasons;" I think the most saucy and virulent satire on the Church of England, that ever my eyes beheld. How much rather would I write practically than controversially! But even this talent I dare not bury in the earth.

Fri. 13.—Having ended my business at Bristol, I rode to Newbury, and the next day to London. Now if it be the will of God, I should be glad of a little rest: if not, let me rejoice to be without it.

Tues. 17.—I preached at Wandsworth. A gentleman, come from America, has again opened a door in this desolate place. In the morning I preached in Mr. Gilbert's house. Two Negro servants of his and a Mulatto appear to be much awakened. Shall not His saving health be made known to all nations?

Sat. 28.—I was inquiring of William Hurd, who discharged him from the army; and he might fairly say, God discharged him; his officers being determined not to do it. Nevertheless he stood among the men whom they had picked out for that purpose: and when he came in his turn, his discharge was written, and no man gainsayed.

Sun. 29.—We had an uncommon blessing at West-street, and a still greater at Spitalfields. Some could not refrain from crying aloud to God; and he did not cast out their prayers. Many thanksgivings have since been offered to God for the blessings of that hour.

Wed. FEBRUARY 1.—I talked with a gentlewoman who had been a mighty good Christian for near seventy years: but she now found herself out, and began to cry with many tears to the Friend of sinners for pardoning mercy.

Fri. 3.—Mr. Parker (last year Mayor of Bedford) preached at the Foundery. A more artless Preacher I never heard; but not destitute of pathos. I doubt not he may be of much use among honest, simple-hearted people.

Sun. 12.—At the request of the Vicar, Mr. J., I rode over to Uxbridge. I preached for him, both morning and afternoon, to a large and serious congregation. How uncommon a providence is this! The Gospel was preached in the church at Hayes. Several of the parishioners ran from it, and took pews at Hillingdon. It followed them into Hillingdon church, where I preached twice in one day. Some of them went to Uxbridge: and now it is come to torment them at Uxbridge also.

Wed. 15.—I read over the "Memoirs of the House of Brandenburgh." *Quantâ de spe decidi!** It is hard to determine from his writing, whether the author be a Mahometan or a Christian. I suppose he is as near one as the other.

On *Friday*, 17, the public fast, I preached at West-street in the morning, at Spitalfields in the afternoon, and Bull-and-mouth in the evening; every where to a crowded audience. Indeed every place of worship throughout the city was extremely crowded all the day long. Surely all the prayers which have been offered up this day will not fall to the ground!

Mon. 20.—I rode through much rain to Maldon, in Essex, Their new preaching-house is large; but it would in nowise contain the congregation which flocked together in the evening. For a time there was much persecution here; but all is now calm and quiet: and probably good will be done, if those who now run well do not draw back to perdition. We had a large congregation at five in the morning, and more than we had room for in the evening. Fair blossoms! But which of these will bring forth fruit? O Lord, thou knowest!

Wed. 22.—It rained without ceasing till we came to a small inn, nineteen miles from Maldon. Here we dried our clothes. Soon after the rain ceased, and we had a pleasant ride to London.

Mon. 27.—Having a sermon to write against the Assizes at Bedford, I retired for a few days to Lewisham.

Fri. March 3.—I returned to London.

Mon. 6.—I took horse about seven o'clock. The wind being east, I was pleasing myself that we should have it on our back: but in a quarter of an hour it shifted to the north-west, and blew the rain full in our face: and both increased, so that when we came to Finchley-common, it was hard work to sit our horses. The rain continued all the way to Dunstable, where we exchanged the main road for the fields; which, having been just ploughed, were deep enough. However, before three we came to Sundon.

Hence, on *Thursday*, 9, I rode to Bedford, and found the sermon was not to be preached till Friday. Had I known this in time, I should never have thought of preaching it; having engaged to be at Epworth on Saturday.

Mr. —— came to me in the evening, and said he could not remain as he was any longer; that he had no rest in his spirit while he was thus halting between two; and therefore desired to go with me without delay. I answered, if

* "How much have my expectations been disappointed!"—Edit.

he was so resolved, he was welcome to set out with me for Epworth the next day. He said he would. We spent some time in prayer, and parted for the present.

Fri. 10.—The congregation at St. Paul's was very large and very attentive. The Judge, immediately after sermon, sent me an invitation to dine with him. But having no time, I was obliged to send my excuse, and set out between one and two. The north-east wind was piercing cold, and, blowing exactly in our face, soon brought an heavy shower of snow, then of sleet, and afterwards of hail. However, we reached Stilton at seven, about thirty miles from Bedford.

Rest was now the more sweet, because both our horses were lame. However, resolving to reach Epworth at the time appointed, I set out in a post-chaise between four and five in the morning: but the frost made it so bad driving, that my companion came with the lame horses into Stamford as soon as me. The next stage I went on horseback; but I was then obliged to leave my mare, and take another post-chaise. I came to Bawtry about six. Some from Epworth had come to meet me, but were gone half an hour before I came. I knew no chaise could go the rest of the road; so it remained only to hire horses and a guide. We set out about seven, but I soon found my guide knew no more of the way than myself. However, we got pretty well to Idlestop, about four miles from Bawtry, where we had just light to discern the river at our side, and the country covered with water. I had heard that one Richard Wright lived thereabouts, who knew the road over the moor perfectly well. Hearing one speak, (for we could not see him,) I called, "Who is there?" He answered, "Richard Wright." I soon agreed with him, and he quickly mounted his horse, and rode boldly forward. The north-east wind blew full in our face; and I heard them say, "It is very cold!" But neither my face, nor hands, nor feet were cold, till between nine and ten we came to Epworth: after travelling more than ninety miles, I was little more tired than when I rose in the morning.

Sun. 12.—I was much comforted at church, both morning and afternoon, by the serious behaviour of the whole congregation, so different from what it was formerly. After evening service I took my stand in the market-place, with a multitude of people from all parts. Toward the end of the sermon the rain was heavy; but it neither lessened nor disturbed the congregation.

Mon. 13.—I preached in the shell of the new house, and then set out for York. The banks over which we crept

along were ready to swallow up man and beast. However, we came safe to York in the afternoon. After settling the little affairs, on *Wednesday*, 15, I rode to Leeds, where, in the evening, a multitude of people were present. I never before saw things in so good order here, and took knowledge the Assistant had not been idle.

I was apprehensive, having been at an uncommon expense, of being a little straitened for money: but after preaching, one with whom I had never exchanged a word, put a letter into my hand, in which was a bill for ten pounds. Is not "the earth the Lord's, and the fulness thereof?"

Thur. 16.—I rode through heavy rain to Manchester. I was scarce set down, when Mr. —— came from Bedford. If he comes sincerely, (as I believe,) God will bless him; but if not, *ego in portu navigo.** He can find out nothing with regard to me; I have no secrets.

Fri. 17.—In riding from Manchester to Bolton, I read "The Life of Theodore, King of Corsica;" a great man, both as a General and as a Prince; and one who, if he had not been sacrificed to the French, might have made a shining figure in history.

Sat. 18.—We rode to Liverpool.

Thur. 23.—I walked over to Mr. E.'s, a gentleman who had little thought of God, till his favourite child lay at the point of death. It then came into his mind, to pray for his life. He did so, and the child recovered. This struck him to the heart, and he rested no more, till his own soul was healed.

I never saw the house so crowded as it was on *Easter-Day*, March 26; especially with rich and genteel people; whom I did not at all spare. They are now warned to flee from the wrath to come. God grant they may remember the warning!

Tues. 28.—We went on board, and set sail for Dublin. The wind was fair, and the day extremely fine. Seven or eight miles from the town a small boat overtook us, which brought me letters from London. Some of these earnestly pressed me to return to London, or, however, not to go to Ireland. I consulted my friends, and just as we began our little debate, the wind which till then was fair and small, turned from east to west, and blew harder and harder. But the point was soon decided. For upon inquiry, we found the boat was gone back, and no other was to be had. Presently after the wind returned to the east, and we saw the hand of God.

* "I am in perfect safety."—EDIT.

The Liverpool boat went away in such haste that it left a young man, James Glassbrook, behind; so we were five in all. We had seven more cabin passengers, and many common ones. So good-natured a company I never met with in a ship before. The sea was as smooth as glass, the sun shone without a cloud, and the wind was small and quite fair. So we glided on; till, about nine, I went to prayers with them, and then quietly lay down.

Wed. 29.—We were even with the great Welsh mountain, Penmaen Mawr, at five in the morning. But it then fell calm, so that we were scarce abreast of Holyhead in the evening. This gave us time to speak to all our fellow-passengers. And some fruit quickly appeared; for no oath, no immodest or passionate word, was any more heard in the ship while we were on board.

Thur. 30.—Having no wind still, I desired our brethren to come upon the quarter-deck; where we no sooner began singing an hymn, than both passengers and sailors gladly assembled. The wind sprung up almost as soon as I began, and about nine the next day we entered Dublin Bay, after so smooth and pleasant a passage as the Captain declared he had not had at that time of year for forty years.

Considering the shortness of the warning, we had a large congregation in the evening; but a very small one in the morning, April 1. At this I did not wonder when I was informed, that the preaching at five had been discontinued for near a year and an half. At eight likewise, *Sunday*, 2, the congregation was small. I took knowledge that the people of Dublin had neither seen nor heard much of self-denial, since T. Walsh left the kingdom.

All the evenings of the following week we had numerous congregations. Nothing is wanting here but rigorous discipline, which is more needful in this than in any other nation; the people in general being so soft and delicate, that the least slackness utterly destroys them.

Thur. 6.—We walked round the College, and saw what was accounted most worthy of observation. The new front is exceeding grand; and the whole square (about as large as Peckwater in Christ Church) would be beautiful, were not the windows too small, as every one will see when the present fashion is out of date.

Fri. 7.—I preached in the evening on Reuben's character, "unstable as water," so applicable to most of this nation. Some were deeply convinced, and resolved not to rest till they were established in grace.

Sun. 9.—I exhorted the society to follow the example of

their English brethren, by jointly renewing their covenant with God. On *Tuesday* evening I read the letters; by one of which a poor backslider, who had been wandering near eleven years, was cut to the heart, and determined to return to Him from whom he had so deeply revolted.

Thur. 13.—I explained at large the nature and manner of entering into covenant with God, and desired all who were purposed so to do, to set Friday apart for solemn fasting and prayer. Many did so, and met both at five in the morning, at noon, and in the evening.

Sun. 16.—I was much grieved at St. Peter's church at such a sight as I never saw in England, communicants, as well as others, behaving in a manner that shocked common sense as well as religion. O who has the courage to speak plain to these rich and honourable sinners! If they perish in their iniquity, will not their blood be on the watchman's head?

Mon. 17.—We met in the evening to renew our covenant with God. It was a glorious season. I believe all that were present found that God was there.

Tues. 18.—Among the letters I read in public last week, was one from Mr. Gillies, giving an account of a society lately formed at Glasgow, for promoting Christian knowledge among the poor, chiefly by distributing Bibles among them, and other religious books. I could not then help expressing my amazement, that nothing of this kind had been attempted in Ireland; and inquiring if it was not high time that such a society should be formed in Dublin. This morning Dr. Tisdale showed me a paper, which the Archbishop had just sent to each of his Clergy; exhorting them to erect a society for the distribution of books among the poor. Thanks be to God for this! Whether we or they, it is all one, so God be known, loved, and obeyed

Thur. 20.—In the evening I met all the married men and women of the society. I believe it was high time. For many of them seemed to know very little of relative duties: so that I brought strange things to their ears, when I enlarged on the duties of husbands, and wives, and parents.

Fri. 21.—I dined at Lady ——'s. We need great grace to converse with great people! From which, therefore, (unless in some rare instances,) I am glad to be excused. *Horæ fugiunt et imputantur!** Of these two hours I can give no good account.

Sun. 23.—I was much concerned to see two gentlemen,

* "The moments fly away, and are all computed in the grand account." —EDIT.

who were close to me at St. Patrick's church, fall a talking together, in the most trifling manner, immediately after they had received the Lord's supper. Indeed one who sat by could not but reprove them, whom I seconded in strong terms. And so far (at least) we gained; they talked no more till the service was ended.

Mon. 24.—I left Dublin. But our chaise horse tired before we had drove eight miles. So I went into another chaise, and reached Killcock between eleven and twelve. We were agreeably surprised to hear the maid of the inn singing one of our hymns, and to find that her mistress had, the evening before, been at the preaching in Dublin. This accounted for the profound civility with which all the servants behaved. About one I took horse, and rode on with Robert Swindells to Edinderry.

On the road I read Mr. Walker's "Account of the Siege of Londonderry," and the relation of that of Drogheda, by Dr. Bernard; a vain, childish, affected writer. Sir Henry Titchburn's account of that siege is wrote in a strong and masculine manner, and is worthy to be joined with Mr. Walker's plain and clear account of that other amazing scene of Providence.

Tues. 25.—I read an account of the Irish Rebellion wrote by Dr. Curry, a Papist, of Dublin, who labours to wash the Ethiop white by numberless falsehoods and prevarications. But he is treated according to his merit by Mr. Harris, in a tract entitled, "Fiction Unmasked."

In the evening I preached under the castle-wall, to a very numerous congregation, though some of the Quakers (so called) had laboured much to dissuade their people from coming; and one poor man, lately reclaimed, by hearing our Preachers, from a course of open, scandalous sin, they did persuade to stay at home. When he turns back to his vomit, who shall answer for his blood?

Wed. 26.—I walked round the poor remains of the castle. The situation is extremely fine. It stands on the top of a gently-rising hill, commanding the prospect all four ways, and having rows of tall trees reaching down to the vale on three sides, with a grove covering it on the north-east. But the house, as well as the gardens round about it, are now utterly run to ruin. I wonder none has rebuilt it; unless there is a curse on the place for the sins of its former inhabitants!

Thur. 27.—I finished Mr. Spearman's "Inquiry," an ingenious, sensible book; but I cannot at all agree with his scheme: I still think Mr. Hutchinson's whole system not

only quite unsupported by Scripture, but loaded with insuperable difficulties. I cannot yet see the possibility of any motion, without so much as a *vacuum disseminatum.** Is it not flatly impossible, if all be full, and all matter be impenetrable? Much less can I conceive, how the streams of light and air can move continually in opposite directions, and that in space absolutely full, without justling with each other!

In the evening I preached at Portarlington. Both this day and the next I was much concerned for my rich, gay hearers; and God gave me such a word for them, as I scarce ever had before.

Hence, at his earnest request, I rode over to Mr. L——y, who said he could not die in peace till he had seen me. For some time he had been quite distracted; but he spoke quite sensibly yesterday, while Mr. Swindells was there, saying, with many tears, he had never prospered in any thing since he used Mr. W. so ill. That night he had sound and refreshing sleep, which he had not had for many weeks before; and, when we called, most of what he said was reasonable and connected. Perhaps God may put an end to the troubles which have lately encompassed him on every side.

Sat. 29.—I preached in the market-place at Mount-mellick in the evening, and at eight in the morning. At eleven I went to church. Soon after, seven or eight troopers came into the same pew. Several were in the next pew, and others scattered up and down the church. In the middle of the service a person came in, and whispered to one of them in our pew: soon after another person came in, and whispered to the Corporal. Several of them then whispered together; after which four went out, but quickly returned with many swords and pistols. After whispering together again, they all rose up from all parts, and went out of the church in a body. This put the whole congregation in an uproar, and many ran out in all haste. Afterwards the secret appeared to be this:—Three weeks ago a man of the town grossly abused a trooper, whose patience at length being worn out, he gave him a cut across the head. A report now came that the man was dead. On this the mob gathered to seize the trooper; but the others resolved not to give him up to a mob, but to the Peace-officer.

I suppose most of the Protestants in the town were present at the evening sermon. Many Papists also stood in the skirts of the congregation, though liable to heavy penance

* "A vacuum diffused through different parts of the universe."—EDIT.

for it. I preached much longer than I am accustomed, finding it an acceptable time. Well might Kempis say, "He rides easily, whom the grace of God carries."

Mon. MAY 1.—I strove to put an end to the bitter contentions which had well nigh torn the society in pieces. I heard the contending parties face to face, and desired them to speak at large. God gave his blessing therewith; the snare was broken, and they were cordially reconciled. Only one person was out of all patience, and formally renounced us all. But within an hour God broke her heart also, and she asked pardon with many tears. So there is reason to hope they will, for the time to come, "bear one another's burdens."

In the evening I preached at Tullamore, not only to a large number of Protestants, but to many Papists, and almost all the troopers in the town.

Tues. 2.—I wrote a short answer to Dr. Free's weak, bitter, scurrilous invective against the people called Methodists. But I doubt whether I shall meddle with him any more: he is too dirty a writer for me to touch.

Wed. 3.—I preached at four in the afternoon at Coolylough, and at eight in the morning; after which I rode on to Tyrrel's-pass. The letters which I received here were seasonable as rain in drought. I had before found much weariness; but God thereby gave a check to my faintness of spirit, and enabled me to "gird up the loins of my mind."

In the evening, the weather being calm and mild, I preached on the side of a meadow, the people standing before me, one above another, on the side of a gently-rising hill. And many did, indeed, at that hour, "taste and see that the Lord is gracious."

Fri. 5.—In the evening I preached at Drumcree, in the new room, built in the taste of the country. The roof is thatch, the walls mud; on which a ladder was suspended by ropes of straw. Hence we rode to Rosmead. The congregation here was not large, but deeply serious.

Sun. 7.—I preached at eight and at five. Afterward I was desired to make a collection for a distressed family. Mr. Booker, the Minister of the parish, willingly stood at the door to receive it; and encouraged all that went by to be merciful after their power.

Mon. 8.—I rode to Newry, and preached at seven to a large and serious congregation.

Tues. 9.—We rode by the side of the canal, through a pleasant vale, to Terryhugan. The room built on purpose for us here is three yards long, two and a quarter broad,

and six foot high. The walls, floor, and ceiling are mud; and we had a clean chaff bed. At seven I preached in a neighbouring ground, having a rock behind me, and a large congregation sitting on the grass before me. Thence we retired to our hut, and found it true,—

Licet sub paupere tecto
*Reges et regum vitâ præcurre e amicos.**

Wed. 10.—I suppose all the inhabitants of the village, with many others, were present at five in the morning. Among these was a poor woman, brought to bed ten days before, who had walked four Irish miles (seven English) with her child in her arms, to have it baptized by me. Another, who lived at Terryhugan, had earnestly desired the same thing, if she was delivered before I left the country. She was delivered two or three hours before the preaching. So God gave her what she asked of him.

In riding to Lisburn I read Mr. Rollin's "Ancient History." Could so masterly a writer make so palpable blunders! Or are they owing to the translator? I have observed many as gross as that in the fourth volume: "A revered old age was the fruit of Gelon's wisdom.—He was succeeded by Hiero, his eldest brother. This young Prince" ——How? If Gelon enjoyed revered old age, could his eldest brother be young after his death?

Abundance of people attended the preaching in the evening as well as in the morning.

Fri. 12.—I preached about noon at Comber, and then rode on to Newtown. This seems to have been a place of strength, large fragments of walls still remaining. I preached at seven on the green, to the largest congregation I have seen since I came into the kingdom. All were quietly attentive, and, when I had done, went away in deep silence.

Sat. 13.—We went into the church, the burial-place of Mr. Colvin's father and ancestors. The choir, turned into a chapel many years ago, is grand, and finely finished. But as no man cares for it, since the estate was sold, it is swiftly running to ruin.

In the evening we had a larger congregation than before. I was afraid my voice would not reach them all; but God gave me strength, so that I believe every one present might hear distinctly.

* "Under a lowly roof a poor man may have more real enjoyment of life, than even Monarchs and their friends."—EDIT.

Sun. 14.—I preached in the market-house at Belfast about one, and in the Court-house at Carrickfergus in the evening.

Mon. 15.—I rode over the mountains to Larn, a small seaport, ten miles north of Carrickfergus. The sun shone bright and exceeding hot, and the wind was pretty high. They fixed the table just fronting the mid-day sun, and where an eddy of wind poured in continually. And it was well they did; for the sun tempered the wind, so that I could bear both better than either. I suppose most of the town were present, rich and poor; and I believe the word of God did not return empty.

In the evening I preached at Carrick again. The old Earl of Donegal, one of the richest Peers in Ireland, took much pleasure here in his stately house surrounded by large and elegant gardens. But his only son proved an idiot, and the present heir regards them not. So the roof of the house is fallen in, and the horses and sheep, which feed in the gardens, make wild work with the parterres and curious trees which the old Lord so carefully planted!

Tues. 16.—We rode to Lurgan. In the morning I walked to Lough-neagh, the most beautiful lake I ever saw. On the south-east shore stands a small mount, supposed to be raised by the Danes; on the top of which is a kind of arbour, benched round with turf, which might contain twenty or thirty people.

This was the hottest day I ever felt in Ireland: near as hot as any I remember in Georgia. The next morning I was desired to see the house of an eminent scholar near the town. The door into the yard we found nailed up; but we got in at a gap which was stopped with thorns. I took the house, at first, for a very old barn, but was assured he had built it within five years; not indeed by any old, vulgar model, but purely to his own taste. The walls were part mud, part brick, part stone, and part bones and wood. There were four windows, but no glass in any, lest the pure air should be kept out. The house had two stories, but no stair-case, and no door. Into the upper floor we went by a ladder, through one of the windows; through one of the lower windows, into the lower floor, which was about four foot high. This floor had three rooms;—one three square, the second had five sides, the third, I know not how many. I give a particular description of this wonderful edifice, to illustrate that great truth:—There is no folly too great even for a man of sense, if he resolve to follow his own imagination!

I spent *Friday* and *Saturday* at Newry, a town risen out of its ashes within these twenty years.

Sun. 21.—I was much pleased with the seriousness and decency of the congregation at church. But they were a little hurried in the middle of the service: a young man dropped down as dead. In a little time, however, he came to himself, and was led out of church.

Mon. 22.—I rode through a barren, dreary country, and by a miserable road, to Castleblaney. The morning was extremely hot; but we had a cooler ride in the afternoon to Coot-hill. I preached, at seven, in an open place near the street, to a tolerably serious congregation. At six in the morning there were more rather than fewer, who then seemed to feel as well as hear. I walked afterward to the German-house, about as large as the chapel in Snowsfields. They have pitched upon a delightful situation, laid out a garden by it, planted trees round the ground, and every way approved themselves "wise in their generation." They often put me in mind of the monks of old, who had picked out the pleasantest spots in our nation; but when their time was come, God swept them away in an hour they looked not for it.

In the evening I preached at Dingins, in the county of Cavan, on the very edge of Ulster. Many came from far, a few of whom have tasted that the Lord is gracious.

Wed. 24.—I preached in the morning at Granard, in the barrack-yard. I have rarely seen a congregation in a new place so much affected. About one I preached at Edgeworthtown, to a very genteel congregation, extremely different from that which gathered at Longford, in the yard of the great inn,—the rudest, surliest, wildest people that I have found since I came into the kingdom: however, they stood pretty quiet, till some pieces of turf were thrown among them over the houses; and when they had recovered from the hurry it put them into, they behaved decently till I concluded.

Thur. 25.—I preached at Cleg-hill about one, and then rode on to Drumersnave. Wood, water, fruitful land, and gently-rising hills, contribute to make this place a little paradise. Mr. Campbell, the proprietor of the whole, resolved to make it such: so he planted groves, laid out walks, formed the plan of a new town, with a barrack at one end, and his own seat at the other. But, alas! death stepped in between, and all his plan fell to the ground.

I lodged at the only gentleman's house in the town, whose wife adorns the Gospel.

Sat. 27.—I rode through James's-town, once a strong place, now an heap of ruins, and through Carrick, and Boyle, both enclosed by a pleasant and fruitful country. Soon after, we entered the county of Sligo, the best peopled that I have seen in the kingdom. Eight villages we counted within seven miles: the town itself, I think, is little less than Limerick. The country round it is fertile and well-improved; even the mountains, to the very top. It lies two miles from the sea, having a large harbour, covered by mountains on each side.

The mob had been in motion all the day. But their business was only with the forestallers of the market, who had bought up all the corn far and near, to starve the poor, and load a Dutch ship, which lay at the quay; but the mob brought it all out into the market, and sold it for the owners at the common price. And this they did with all the calmness and composure imaginable, and without striking or hurting any one.

I preached, in the evening, near the main street, to a small quiet, serious company; at nine, *Sunday*, 28, in the market-house, to a numerous congregation. But they were doubled at five in the afternoon; and God made his word quick and powerful. Even the rich and genteel part of the audience appeared to be deeply affected. O for labourers, for a few γνησια τεκνα,*—desirous only to spend and be spent for their brethren.

Mon. 29.—I rode to Castlebar.

Thur. JUNE 1.—I went to Newport. I believe all the Protestants in the town gladly attended the evening preaching; and few of them were wanting at five in the morning. How white are these fields to the harvest!

Fri. 2.—I rode to Hollymount, and preached in the churchyard. I then visited my antagonist, Mr. Clark, who was lying extremely ill.

Sat. 3.—I preached at Minulla, a village four miles from Castlebar. I was surprised to find how little the Irish Papists are changed in an hundred years. Most of them retain the same bitterness, yea, and thirst for blood, as ever; and would as freely now cut the throats of all the Protestants, as they did in the last century.

Sun. 4.—As they have the Lord's supper here but four times a year, I administered it in the evening to about sixty persons. Scarce one of them went empty away. Many were filled with consolation.

Tues. 6.—I set out at four, (the hour I had appointed,)

* "Genuine sons." The allusion is to 1 Tim. i. 2.—EDIT.

on foot; the horse brought for me having neither bridle nor saddle. After a time, one galloped after me full speed, till, just as he overtook me, horse and man came down together. The horse's knee spouted out blood, as if an artery had been cut: but on a sudden the blood stopped, nor did he bleed any more all the way to Aghrim.

I found a few here, and left more, "striving to enter in at the strait gate."

Fri. 9.—About eight I preached at Ahaskra, to a congregation of whom four-fifths were Papists. Would to God the Government would insure to all the Papists in the land so much liberty of conscience, that none might hinder them from hearing the true word of God! Then, as they hear, so let them judge. In the evening I preached at Athlone.

Sun. 11.—We had an excellent sermon at church on the intercession of Christ. In the afternoon abundance of Papists, as well as Protestants, were present on the Connaught side of the river, while I explained the joy that is "in heaven over one sinner that repenteth." Toward the close two or three eggs were thrown, and, not long after, two stones. One of them fell on a gentleman's servant, the other on a drummer, which so enraged the dragoons (many of whom were in the congregation) that as soon as I concluded, they ran all ways to find the man that threw. The spirit they showed did much good, by striking a terror into the rabble. But I was glad they did not discover the offender. I believe his fright was punishment enough.

Tues. 13.—I met the Preachers and Stewards at Cooly-lough. The congregation at noon was the largest I ever saw there. In the afternoon the perplexed case of I. C. and I. A. was referred to Mr. S. and Mr. H; who, after a long hearing, judged, (as did all present,) "That I. C. had acted wrong, in seizing and selling I. A.'s goods for rent, when no rent was due."

After preaching in the evening, I talked with Kath. Shea, of Athlone, concerning a strange account which I had heard: there are many now living who attest, on their personal knowledge, most of the particulars of it. She said, "When I was ten years old, the preaching began at Athlone. I liked and often heard it, though my parents were zealous Papists, till they removed into the country. I then grew as zealous as them, and was diligent in reading the Popish prayers, till I was about thirteen; when, taking the mass-book one day, to read my prayers, I could not see one word. I continued blind, just able to discern light from darkness, but not to read or do any work; till after three months, casting my eye

on a New Testament, I could read clearly. I said to myself, 'I won't read this Protestant book; I will read my own book.' Accordingly I opened the mass-book, but could not see one word; it appeared all dark and black. I made the trial thrice over, holding the mass-book in one hand, and the Testament in the other: I could not see any thing in the mass-book, but could read the Testament as well as ever. On this I threw away the mass-book, fully resolved to meddle with it no more.

"Afterwards my parents returned to Athlone. Then I heard the preaching at all opportunities. For this they beat me many times, and at last turned me out of doors. Yet after this, my father brought me to the Priest, who disputed with me very warmly. At length my father said, 'I think the girl is in the right.' And he opposed me no more to the day of his death."

Wed. 14.—I preached at Tullamore about eleven; and at Birr in the evening.

Fri. 16.—I set out for Limerick. I was wet through from head to foot, before I came thither, but received no hurt. Here I had a particular account of the melancholy affair, which was in the mouths of all men. On Sunday evening last, two officers were playing at dice, when they quarrelled about a lewd woman. This occasioned a challenge from Mr. I., which the other would fain have declined. But he would not be denied; and was so bent upon it, that he would not go to bed. About three in the morning they went out, with their seconds, to the island. Mr. B. proposed firing at twelve yards' distance; but Mr. I. said, "No, no; six is enough." So they kissed one another, (poor farce,) and, before they were five paces asunder, both fired at the same instant. The ball went into Mr. I.'s breast, who turned round twice or thrice, and fell. He was carried home, made his will, and about three in the afternoon died like a man of honour!

How are "the judgments of the Lord abroad in the earth!" About Easter last Mr. Beauchamp was at a gentleman's house in the county of Clare, when a gentleman, who was occasionally there, finding they were going to family prayers, ran away in all haste, swearing, he would have none of their swaddling prayers. Two or three weeks after, he imagined himself to be not very well. A Physician was called, who, for three or four days successively, affirmed there was no danger at all. On the fifth day a second Physician was called, who, feeling his pulse, said, "Why do you send for me? I can do nothing. He is a dead man." Hearing

this, he cried out, "Doctor, you have deceived me. I leave money enough. But my soul is lost!" He catched hold of one and another, crying, "Save me; save me!" He endeavoured to throw himself into the fire. Being hindered from doing this, he seized upon his own arm, and tore it with his teeth; and, after a short time, in all the agony of rage, despair, and horror, expired!

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL.

FROM JUNE 17, 1758, TO MAY 5, 1760.

NUMBER XI.

JOURNAL

FROM JUNE 17, 1758, TO MAY 5, 1760

Saturday, JUNE 17.—I met Thomas Walsh once more in Limerick, alive, and but just alive. Three of the best Physicians in these parts have attended him, and all agree that it is a lost case; that by violent straining of his voice, added to frequent colds, he has contracted a pulmonary consumption, which is now in the last stage, and consequently beyond the reach of any human help. O what a man, to be snatched away in the strength of his years! Surely Thy judgments are a great deep!

Wed 21.—Our little Conference began, at which fourteen Preachers were present. We settled all things here, which we judged would be of use to the Preachers or the societies, and consulted how to remove whatever might be an hinderance to the work of God.

Fri. 23.—I rode over to Court-Mattress, a colony of Germans, whose parents came out of the Palatinate, about fifty years ago. Twenty families of them settled here; twenty more at Killiheen, a mile off; fifty at Balligarane, about two miles eastward; and twenty at Pallas, four miles farther. Each family had a few acres of ground, on which they built as many little houses. They are since considerably increased in number of souls, though decreased in number of families. Having no Minister, they were become eminent for drunkenness, cursing, swearing, and an utter neglect of religion. But they are washed since they heard and received the truth which is able to save their souls. An oath is now rarely heard among them, or a drunkard seen in their borders. Court-Mattress is built in the form of a square, in the middle of which they have placed a pretty large preaching-house: but it would not contain one half of the congregation; so I stood in a large yard. The wind kept off the rain while I was preaching. As soon as I ended, it began.

Sun. 25.—About six I preached in the island in a square, green inclosure, which was formerly Oliver Cromwell's camp.

I have not seen such a congregation since we left London. To how much better purpose is this ground employed than it was in the last century!

Thur. 29.—I rode to Clare, and at six preached in the street to many poor Papists, and rich Protestants, almost all the gentry in the country being assembled together. Thence I went on to Ennis, and at ten the next morning had another genteel congregation in the Court-house. In Ennis, many suppose there are not less than fifty Papists to one Protestant. They would have been very ready to show their good-will; but the sight of Mr. B—— kept them in awe. A report, however, was spread of some terrible things they were to do in the evening; and many were surprised to observe, that more than nine in ten of the congregation were Papists: but none spoke an unkind or uncivil word, either while I preached or after I had done.

How unspeakable is the advantage, in point of common sense, which middling people have over the rich! There is so much paint and affectation, so many unmeaning words and senseless customs, among people of rank, as fully justify the remark made seventeen hundred years ago,

> *Rarus enim fermè sensus communis in illâ Fortunâ.**

Sun. JULY 2.—I preached in the island near Limerick, both morning and evening, standing on the side of a large hollow, adjoining to the old camp. The ground on the sides of it sloped upward, so that the people sat on the grass, row above row. Such an amphitheatre I never saw before, in which thousands of hearers were so commodiously placed; and they seemed earnestly to attend to our Lord's invitation, "Come, for all things are now ready!"

I did not then observe that I strained myself; but in the morning I was extremely hoarse. This increased all day, together with a load and stoppage in my breast. On *Tuesday* morning I began spitting blood, found a pain in my left side, a sensible decay of strength, and a deep wheezing cough, just the symptoms which I had some years since. I immediately applied a brimstone plaster to my side, and used a linctus of roasted lemon and honey. *Wednesday*, 5. My side was quite easy, and my hoarseness much abated: so in the evening I made shift to preach again, though not without difficulty. I had purposed preaching the next day at Shronill, about twenty-four English miles from Limerick;

* "For in such an elevated condition of life, common sense is generally very rare."—EDIT.

and at Clonmell, about the same distance from Shronill; but perceiving my strength would not suffice, and yielding to the advice of my friends, I rested another day.

Thur. 6.—The news of Prince Ferdinand's victory had half turned the heads of most of the Protestants, till they were brought to themselves by news of another kind, which ran through the city as in an instant. One who was well known therein, a great curser and blasphemer, and eminently "without God in the world," went a fishing a little way from his own door, and stood with his angling-rod on the edge of the water. Many were looking on, when, his foot slipping, he fell forward and sunk. As help was at hand, he was soon drawn out; but it was too late; there were no remains of life; his soul was gone to give its account.

Fri. 7.—I rode in a chaise to Charleville, and thence on an easy horse to Cork. James Massiot died in peace the morning before; so I was just in time to perform the last office for him.

Sat. 8.—The congregation was large, but my voice was so weak that many could not hear. *Sunday*, 9. After the burial of James Massiot, I preached to a multitude of people, on, "Blessed are the dead which die in the Lord;" and the longer I spoke the more my voice was strengthened.

Tues. 11.—I rode with James Morgan to Bandon, and preached in the market-house to a listening multitude. *Wednesday*, 12. I read over the "Analysis of Lord Bolingbroke's Works." Surely never did any man so flatly contradict and so fully answer himself. *Thursday*, 13. About noon I preached in the Exchange, at Kinsale. The townsfolks "care for none of these things." But we had a large congregation of soldiers, many of whom are good soldiers of Jesus Christ.

In the evening I preached in the main street at Bandon. Having now need of all my voice, it was given me again; only with a little pain in my side, which ceased while I was speaking.

Sat. 15.—I preached about noon at Innishannon, and returned to Bandon. A fortnight since they laid the foundation of their preaching-house: this evening I preached in the shell of it; but it would not contain the congregation Truly these are "swift to hear," though not "slow to speak."

Sun. 16.—I preached again in the shell of the house at eight, and in the main street at six in the evening. Observing many of the French officers there, I could not but pray for them in particular. Some of them were deeply attentive.

Perhaps it was not for nothing that God brought them into a strange land.

Mon. 17.—I returned to Cork. *Wednesday*, 18. I began speaking severally to the members of the society. Many of them, I found, were truly alive to God. Old misunderstandings were removed. And I had the satisfaction of seeing them so united together as they had not been for many years.

Fri. 21.—I met with a tract which utterly confounded all my philosophy: I had long believed that microscopic animals were generated like all other animals, by parents of the same species; but Mr. Needham makes it highly probable that they constitute a peculiar class of animals, differing from all others in this, that they neither are generated or generate, nor subsist by food, in the ordinary way.

Tues. 25.—In the evening I assisted the society in renewing their covenant with God. It was to many a season of great refreshment, and the fear of God was upon all.

Sun. 30.—I began meeting the children in the afternoon, though with little hopes of doing them good. But I had not spoke long on our natural state before many of them were in tears, and five or six so affected that they could not refrain from crying aloud to God. When I began to pray their cries increased, so that my voice was soon lost. I have seen no such work among children for eighteen or nineteen years.

Mon. 31.—I finished the Glasgow "Abridgment of Mr. Hutchinson's Works." He was doubtless a man of uncommon understanding, and indefatigable application. Yet the more I consider it, the less can I subscribe to his system either of divinity or philosophy; as I am more and more convinced, that they have no foundation in Scripture or sound reason.

Tues. AUGUST 1.—The Captain with whom we were to sail was in great haste to have our things on board; but I would not send them while the wind was against us. On *Wednesday* he sent message after message: so in the evening we went down to the ship, near Passage; but there was nothing ready, or near ready for sailing. Hence I learned two or three rules, very needful for those who sail between England and Ireland. 1. Never pay till you set sail: 2. Go not on board till the Captain goes on board: 3. Send not your baggage on board till you go yourself.

Thur. 3.—I returned to Cork. On *Saturday*, 5, we were called on board in all haste: but the Captain being in no haste to sail, I preached at Cork again on *Sunday*, at five, and then returned to Passage. He now said he would fall down to Cove directly: so we took boat and went down

thither; but no Captain appeared either this day or the next. So, that I might not lie idle, I went down to the beach, and began preaching to as wild, unpromising a congregation, as ever I saw in this kingdom. However, they performed more than they promised; for they grew more and more quiet and attentive; and some of them appeared to be deeply affected.

Mon. 7.—Hearing nothing of our Captain yet, in the afternoon I went to the middle of the town. Abundance of people ran together; but they were far too wild and noisy to admit of my giving out a psalm, or naming a text, in the usual way; so I fell abruptly upon as many as could hear, in a free and familiar manner. In a few minutes the whole body were quiet, and tolerably attentive. They were more and more serious, till I concluded with a hymn and a short prayer.

Immediately after preaching, I was sent for to a gentleman who was struck with the palsy. I found the house full of his friends and relations, to whom I spoke freely and largely. They seemed to be more than ordinarily affected. Perhaps for this also we were detained at Cove.

Tues. 8.—I preached not far from the beach, to a very decent and serious congregation. Presently after, a vessel sailed by, bound for Wales. We went on board without delay, got out of the harbour by eleven, and by *Wednesday* noon were abreast of the Isle of Lundy. But we had not yet done our work; for the wind fell, and we did not get into the river till near sunset. Observing three or four sailors standing together, I began explaining to them the nature of religion. In a few minutes all within the ship came together; and without the ceremony of naming a text, I enlarged on, "The kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." About eleven we landed at Penklawr, and in the morning rode to Swansea.

Thur. 10.—We rode through a pleasant country to Pile. We were setting out from thence when a violent shower drove us into the house again, and constrained us to talk with two or three travellers. I believe our labour was not lost; for they appeared to be greatly affected. I preached at Cardiff in the evening and the next morning. We reached the New-passage about noon. But they did not tell us till half-hour after five, that the boat would not pass that night. With much difficulty I procured a small boat to carry us over, leaving our horses behind. Landing soon after six, we walked on, and between nine and ten came to Bristol.

Here I met with a trial of another kind: but this also shall be for good. On the following days was our yearly Conference, begun and ended in perfect harmony. *Thursday*, 17. I went to the cathedral to hear Mr. Handel's "Messiah." I doubt if that congregation was ever so serious at a sermon as they were during this performance. In many parts, especially several of the choruses, it exceeded my expectation.

Having promised to take a little journey into Wales, on *Monday*, 21, I set out with Joseph Jones. We were in the boat before nine, but did not land our horses till a quarter before three. However, I reached Cardiff time enough to preach in the room, though not in the castle.

Tues. 22.—I gathered up, as well as I could, the fragments of the society. At six in the evening I preached in the castle. *Wednesday*, 23. We rode to Fonmon. The behaviour of Mr. Jones surprised me: it seemed as if he inherited the spirit of his father. I preached at seven to a deeply serious congregation, and to a good part of them at five in the morning.

Thur. 24.—I wrote a second letter to Dr. Free, the warmest opponent I have had for many years. I leave him now to laugh, and scold, and witticise, and call names, just as he pleases; for I have done.

Fri. 25.—I rode to Cowbridge, and preached at three in the afternoon, in the new assembly-room. I observed no trifler there, though there were several of the better rank. About six I preached in a green court at Lanmais, to a company of right, old, simple Christians. I could not get from them so soon as I designed, so that we did not reach Fonmon till near nine.

Sat. 26.—One undertook to guide me the nearest way into the main road. But in five or six miles he lost his way, so that for some time we wandered upon the mountains. About noon, however, we got into the road, and an hour and half after to Pile. Before we left it, I spoke a few words to the woman of the house. She seemed quite struck. How few words suffice, when God applies them to the heart!

I knew not where to go at Neath; but as we entered the town, a man fixed his eyes upon me, (though he had never seen me before,) and said, "Sir, that is the house where the Preachers put up their horses." I had been there only a few minutes, when another came in and said, "Sir, Mrs. Morgan expects you. I will show you the way." To Mrs. Morgan's we went, and were as cordially received as if she had known us twenty years. It was market-day; so I preach-

ed about five in the room, a large, commodious place. I believe most that were present (several of whom were backsliders) felt that God was there.

Sun. 27.—We reached Swansea at seven, and were met by one who conducted us to his house, and thence to a kind of castle, in which was a green court, surrounded by high old walls. A large congregation assembled soon, and behaved with the utmost decency. A very uncommon blessing was among them, as uses to be among them that are simple of heart.

The congregation was considerably more than doubled at five in the afternoon. Many gay and well-dressed persons were among them; but they were as serious as the poorest. Peter Jaco, who was driven to us by contrary winds, was agreeably surprised at them.

Mon. 28.—I scarce ever saw such a rain in Europe as we had for considerable part of this morning. In one of the main streets the water ran with a stream capable of turning a mill. However, having appointed to preach at noon, in Newton, about six miles from Swansea, I was determined not to break my word, though I supposed but few would attend: but I was mistaken; such a number of people came together as no house in the town could contain. A barn was soon prepared; and it pleased God to send a gracious rain upon their hearts.

After preaching at Swansea in the evening I met those who desired to join in a society, and explained to them the nature and design of it; with which they were quite unacquainted.

Tues. 29.—I rode back to Neath, in order to put the society there (an unlicked mass) into some form. This on *Saturday* they had begged me to do; but they seemed now to have quite forgotten it. Mr. Evans, the Presbyterian Minister, had turned them upside down. They looked as if they had never seen me before; all but five or six, who were much ashamed of their brethren.

Wed. 30.—I rode on to Margam. There used to be preaching here, till Lord Mansel, dying without children, left the estate to Mr. Talbot. He forbad all his tenants to receive the Preachers, and so effectually put a stop to it. But he did not glory in it long. A few months after, God called him home.

At noon I preached again in the assembly-room at Cowbridge: in the castle, at Cardiff, in the evening. *Thursday*, 31. I talked with several of the people, and found the old spirit swiftly reviving. In the evening I preached in the

Town-hall. Several eminent sinners were present: and God was present in an uncommon manner; as also at the meeting of the society.

Fri. SEPTEMBER 1.—After a busy and comfortable day, I preached once more in the castle. The word seemed to sink deep into the hearers, though many of them were of the genteeler sort. In the society we were much refreshed. Many followed me to Thomas Gl——'s house; where two or three were cut to the heart, particularly both his daughters, and cried to God with strong cries and tears.

Sat. 2.—We rode to the New-passage, crossed over in half an hour, and about five came to Bristol.

Sat. 9.—I wrote the account of an extraordinary monument of divine mercy,—Nathaniel Othen, who was shot for desertion at Dover-castle, in October, 1757. In the following week I met Mr. Fletcher, and the other Preachers that were in the house, and spent a considerable time in close conversation on the head of Christian Perfection. I afterwards wrote down the general propositions wherein we all agreed.

Thur. 14.—I rode to Coleford, and was much refreshed among the simple, zealous colliers. *Saturday*, 16. In the evening I preached at Bradford, as also at five and eight on *Sunday* morning. At two, as soon as we were in the house at Freshford, it poured down with rain; so that, after as many as could had crowded in, the rest were constrained to go away. But the rain ceased as soon as we took horse, and we had a pleasant ride to Bristol.

Wed. 20.—I rode over to Bath; but the room would ill contain the congregation: so I encouraged them in their design of taking a piece of ground, and building without delay. In the evening I preached at Shepton; and several of the rich and honourable took it into their mind to come. But they came too late; for the house was already thoroughly filled with the poor. *Thursday*, 21. As we rode homeward, we saw a sight indeed,—a woman in the extremity of pain, rotting away piece-meal by the king's-evil, full of sores from head to foot, with several of her bones appearing through the skin, and continually praising God, with tears of joy, for "dealing so mercifully" with her.

Sun. 24.—The famous Roger Balls had planted himself in Stoke's-croft before I came. However, as there was a large congregation, I did not think it right to leave them to him, but began as usual, and preached till near six o'clock, without paying any regard to him.

Sun. OCTOBER 1.—I took my leave of the congregation

and of the children in Kingswood; and God gave us a parting blessing. *Monday*, 2. I preached at Bradford, (noon and night,) and met the Stewards of the Wiltshire and Somersetshire societies. In the evening I baptized a young woman, deeply convinced of sin. We all found the power of God was present to heal, and she herself felt what she had not words to express.

Tues. 3.—One of Warminster who was at Bristol last week had desired me to call at his house. I did so this morning, and preached in his yard, to a numerous congregation of saints and sinners, rich and poor, Churchmen, Quakers, and Presbyterians, both of the old and new way. Some disturbance was expected, but there was none. The whole assembly behaved well; and, instead of curses or stones, we had many blessings as we rode through the town for Salisbury. *Wednesday*, 4. I rested there. *Thursday*, 5. I rode by Redbridge and Fareham to Portsmouth; where at seven I preached in Mr. Whitefield's Tabernacle, to a small, serious congregation.

Fri. 6.—I designed to go in a wherry to the Isle of Wight; but the watermen were so extravagant in their demands, that I changed my mind, and went in the hoy: and it was well I did; for the sea was so high, it would not have been easy for a small boat to keep above water. We landed at two, and walked on, five little miles, to Newport. The neighbouring camp had filled the town with soldiers, the most abandoned wretches whom I ever yet saw. Their whole glorying was in cursing, swearing, drunkenness, and lewdness. How gracious is God, that he does not yet send these monsters to their own place!

At five I preached in the corn-market, and at six in the morning. A few even of the soldiers attended. One of these, Benjamin Lawrence, walked with us to Wottonbridge; where we intended to take boat. He was in St. Philip's-fort during the whole siege, concerning which I asked him many questions. He said, 1. "Abundance of cattle was left in the fields, till the French (long expected) came and took them. 2. Abundance of wine was left in the town, even more than the French could use; and there was not enough in the castle even for the sick men. 3. A large, strong, stone house was left standing, within a small distance of the fort. Behind this the French often formed themselves, particularly before the last assault. 4. This might easily be accounted for. We had few officers of any experience; and the Governor never came out of his house. 5. The French made two general assaults, and were repulsed;

and many blown up by our mines. But the mines having never been looked after till just when we wanted them, most of them were utterly useless; so that only two, out of threescore, did any execution. 6. In their third assault (which they were very hardly persuaded to make) Captain ——, who commanded the guard of an hundred men at the sally-port, ran away before he was attacked; and his men, having none to command them, went after. I was left alone, till I retired also; and the French, having none to oppose them, came in. 7. In the morning our men were mad to drive them out, and would have done it in an hour; but that they were told the fort was given up, and ordered to cease firing. 8. We had, at the approach of the enemy, three thousand eight hundred and thirty-three effective men; and we had very near as many when we surrendered, with plenty of provision and ammunition." O human justice! One great man is shot, and another is made a Lord!

We hired a small fisher-boat at Wotton-bridge, there being scarce any wind. But it increased more and more when we were on the sea, which was seven miles over. Our cock-boat danced on the waves, and must have sunk, if one large wave had come over her: but God suffered it not. We landed in two hours, and walked away to Gosport.

Sun. 8.—The wind and rain drove us into the Tabernacle. In the afternoon I preached in the main street at Fareham. A wild multitude was present; yet a few only mocked: the greater part were soon deeply attentive.

Mon. 9.—I set out for Sussex, and in the evening reached Rottingdean, a village four miles east of Brighthelmstone. The next day we rode over the Downs to Rye, lying on the top of a round fruitful hill. I preached at seven to a crowded audience, with great enlargement of spirit.

Wed. 11.—I rode to Rolvenden, about ten miles from Rye, and preached at five to a large, serious congregation. A few drunkards stood in the road at some distance, and took some pains to divert their attention; but it was labour lost.

Thur. 12.—It was a rainy morning, so that the house contained the congregation. Many of them were in tears, being deeply convinced that they were as yet "without God in the world." About one I preached at Northjam. The house was stowed as full as possible, but still many were constrained to stand without, though it rained much. About five in the evening I preached again at Rye.

Fri. 13.—In the evening we had a solemn season. After I had concluded my sermon, I read over the Rules of the

Society in the open congregation. The number of those who came at five in the morning showed that God had touched many hearts. On *Saturday* evening many were obliged to stand without, though the wind was high and extremely cold.

Sun. 15.—After preaching at eight I rode again to Northjam, and preached in Mr. Stonestreet's orchard, to far the largest congregation I have seen in Sussex. One of Rye, in our return thither, gave us a remarkable account. "Mr. ——, one most eminent for profaneness, drunkenness, and all manner of wickedness, when you met the society on Thursday evening at your lodgings, was curious to listen at the window. The next day he surprised his company by crying out, 'I am the greatest sinner on the whole earth.' On Friday evening he was wounded more deeply still, and was at the preaching at five in the morning." Surely thus far God has helped him; but, a thousand to one, he will "return as a dog to his vomit."

Mon. 16.—I rode to Canterbury. As we came into the city, a stone flew out of the pavement and struck my mare upon the leg with such violence that she dropped down at once. I kept my seat, till, in struggling to arise, she fell again and rolled over me. When she rose I endeavoured to rise too, but found I had no use of my right leg or thigh. But an honest barber came out, lifted me up, and helped me into his shop. Feeling myself very sick, I desired a glass of cold water, which instantly gave me ease.

Tues. 17.—I found reason to rejoice over this little flock, now free from all divisions and offences. And on *Saturday* I cheerfully returned to London, after an absence of near eight months.

Here I rested four days; and, on *Wednesday*, 25, went partly by coach, partly on horseback, to Malden. *Friday*, 27. I rode on, through an extremely pleasant and fruitful country, to Colchester. I have seen very few such towns in England. It lies on the ridge of an hill, with other hills on each side which run parallel with it, at a small distance. The two main streets, one running east and west, the other north and south, are quite straight, the whole length of the town, and full as broad as Cheapside.

I preached at four on St. John's-green, at the side of an high old wall, (a place that seemed to be made on purpose,) to an extremely attentive audience; and again at eight in the morning, on *Saturday*, 28, and at four in the afternoon. In the hours between I took the opportunity of speaking to the members of the society. In three months here are

joined together an hundred and twenty persons. A few of these know in whom they have believed, and many are sensible of their wants.

Sun. 29.—At eight the congregation was very large; and I believe God made his word quick and powerful. At four in the afternoon we had a Moorfields congregation. Many of the baser sort stood at a distance; but they made no disturbance, knowing the Magistrates are determined to suffer no riot at Colchester.

Mon. 30.—Though I was not quite recovered from the lameness occasioned by the fall of my horse, I made shift to ride to Norwich, where, on the following days, I had the satisfaction to observe that the society had not lessened, (as I had feared,) but rather increased, since I left them. And there is a probability they will increase still, as they are far more established in grace.

Fri. NOVEMBER 3.—James Wheatley called upon me, and offered me the Tabernacle. But whether to accept the offer or not I cannot tell: this must be maturely considered. I found all this week great liberty of spirit; and the congregations were large and attentive. It seems the time is come when our labour even at Norwich will not be in vain.

Sun. 5.—We went to St. Peter's church, the Lord's supper being administered there. I scarce ever remember to have seen a more beautiful parish church: the more so, because its beauty results not from foreign ornaments, but from the very form and structure of it. It is very large, and of an uncommon height, and the sides are almost all window; so that it has an awful and venerable look, and, at the same time, surprisingly cheerful.

Mon. 6.—A large congregation attended, between four and five in the morning. I set out at six with much comfort, leaving a settled and well-united society. I preached at Kenninghall about ten, and at Lakenheath in the evening. After resting a day, on *Wednesday*, 8, went on an hard day's journey to Bedford.

I had designed to spend two evenings here; but Mr. Parker informing me that Mr. Berridge desired I would come to him as soon as possible, I set out for Everton on *Thursday*, 9. I found Mr. B. just taking horse, with whom I rode on, and in the evening preached at Wrestlingworth, in a large church, well filled with serious hearers.

We lodged at Mr. Hickes's, the Vicar, a witness of the faith which once he persecuted. The next morning I preached in his church again. In the middle of the sermon, a woman before me dropped down as dead, as one had done

the night before. In a short time she came to herself, and remained deeply sensible of her want of Christ.

Hence we rode to Mr. Berridge's at Everton. For many years he was seeking to be justified by his works: but a few months ago, he was throughly convinced, that "by grace" we "are saved through faith." Immediately he began to proclaim aloud the redemption that is in Jesus; and God confirmed his own word exactly as he did at Bristol, in the beginning, by working repentance and faith in the hearers, and with the same violent outward symptoms.

I preached at six in the evening and five in the morning, and some were struck, just as at Wrestlingworth. One of these was brought into the house, with whom we spent a considerable time in prayer. I then hastened forward, and a little before it was dark, reached the Foundery.

Sun. 26.—I was well pleased to have some conversation with Mrs. A——t, lately come from Barbadoes. She gave me an account of her poor husband; (first a red-hot Predestinarian, talking of God's "blowing whole worlds to hell," then a Quaker, now a Deist;) as also of the narrow escape which Mr. H. lately had:—"Ten Negroes broke into his house; one of whom was upon the point of cutting his throat, when E. R. knocked him down with a pewter pot; which put the rest into such confusion, that she had time to secure herself and her children, and Mr. H. to leap out of a balcony."

Wed. 29.—I rode to Wandsworth, and baptized two Negroes belonging to Mr. Gilbert, a gentleman lately come from Antigua. One of these is deeply convinced of sin; the other rejoices in God her Saviour, and is the first African Christian I have known. But shall not our Lord, in due time, have these Heathens also "for his inheritance?"

Mon. DECEMBER 4.—I was desired to step into the little church behind the Mansion-house, commonly called St. Stephen's, Walbrook. It is nothing grand; but neat and elegant beyond expression. So that I do not wonder at the speech of the famous Italian architect, who met Lord Burlington in Italy: "My Lord, go back and see St. Stephen's in London. We have not so fine a piece of architecture in Rome."

Fri. 8.—Poor Mr. Goudicheau called upon me, formerly a Romish Priest, now ready to perish for want of bread, though of an unblemished character. Can any one wonder that we have not many converts from the Church of Rome?

Mon. 11.—Most of this week I spent in preparing materials for "A Survey of the Wisdom of God in the

Creation;" or, a full, plain, and correct system of Natural Philosophy.

Mon. 18.—I rode to Everton. The church was well filled soon after six in the evening. God gave me great liberty of speech, and applied his word to the hearts of the hearers; many of whom were not able to contain themselves, but cried aloud for mercy.

Tues. 19.—I rode on to Lakenheath. How surprising a providence has been over this little village! Forty years ago a poor man lived here who walked with God, and was the means of awakening a few others. When these were nearly extinct, Charles Skelton came, awakened a few more, and forsook them. A year ago, one of Lakenheath, seeing me pass through Thetford, desired me to come and preach there. I did so; and occasionally mentioned to them Mr. Madan, then at Thetford. They went over, and invited him to Lakenheath, where, soon after, he preached in the church. The Rector desired he would help him to a Curate: so now they have one that both preaches and lives the Gospel.

Wed. 20.—I rode to Norwich. James Wheatley now repeated his offer of the Tabernacle. But I was in no haste. I wanted to consult my friends, and consider the thing thoroughly. One glaring objection to it was, "The congregation there will not hear me." He replied, "Sir, you cannot tell that, unless you will make the trial." I consented so to do, on *Thursday*, 21. But many declared, "No, he shall never come into that pulpit;" and planted themselves in the way to prevent it. Hitherto only could they go. I went up and preached to a large congregation, without any let or hinderance. I preached there again on *Saturday* evening; and again God stopped the mouths of the lions. *Sunday*, 24. I preached in the Tabernacle at eight, to a very serious congregation, and at the Foundery between four and five. About six the Tabernacle was thoroughly filled, and mostly with quiet hearers. I saw none who behaved amiss, but two soldiers, who struck some that desired them to be silent. But they were seized and carried to the Commanding Officer, who ordered them to be soundly whipped.

Mon. 25.—Our service began in the Foundery at four; in the Tabernacle at eight. God was now especially pleased to make bare his arm. There was a great cry among the people. Stony hearts were broke; many mourners comforted; many believers strengthened. Prejudice vanished away: a few only kept their fierceness till the afternoon. One of these, still vehemently angry, planted himself just

over against me. But before I concluded, he cried out, "I am overcome! I am overcome!"

Having now weighed the matter thoroughly, I yielded to the importunity of our brethren. So in the evening the copy of the lease was perfected, which was executed the next morning. A whole train of providences so plainly concurred thereto, that all might clearly see the hand of God.

Tues. 26.—I took my leave of Norwich for the present; about noon preached at Kenninghall; and in the evening came to Lakenheath. Being informed some of the gentry in the town were very desirous to hear me preach if I would preach in the church, I sent them word, I had designed to be at Colchester the next day; but, as they desired it, I would delay my journey, and preach at ten the next morning.

Wed. 27.—I was so much out of order that I knew not how I should get to church. Between nine and ten I was informed that some hot men in the parish would not consent to my preaching there. I saw the hand of God, and was thankful, having now a little more time to rest. In the afternoon the sun broke out through the fog, and we had a pleasant ride to Bury; but I was so extremely sick, soon after I came in, that I knew not how I should be able to preach. An hour's sleep, however, refreshed me much; so that I found no want of strength in preaching. Indeed my disorder increased during the night: but while I was preaching in the morning, I felt myself well; and I found no more sickness or complaint of any kind. In the evening I reached Colchester.

Fri. 29.—I found the society had decreased since L—— C—— went away; and yet they had had full as good Preachers. But that is not sufficient: by repeated experiments we learn, that though a man preach like an angel, he will neither collect, nor preserve a society which is collected, without visiting them from house to house.

To-day I walked all over the famous castle, perhaps the most ancient building in England. A considerable part of it is, without question, fourteen or fifteen hundred years old. It was mostly built with Roman bricks, each of which is about two inches thick, seven broad, and thirteen or fourteen long. Seat of ancient Kings, British and Roman, once dreaded far and near! But what are they now? Is not "a living dog better than a dead lion?" And what is it wherein they prided themselves, as do the present great ones of the earth?

A little pomp, a little sway,
A sun-beam in a winter's day,
Is all the great and mighty have
Between the cradle and the grave!"

Sat. 30.—I returned to London, and received a pressing letter from Bristol; in consequence of which, I took horse on *Monday* morning, JANUARY 1, 1759, and came thither the next evening. After resting two days (only preaching morning and evening) I examined severally the members of the society. This was one great end of my coming down. Another was, to provide for the poor. Accordingly, on *Sunday*, 7, I preached a sermon for them, to which God was pleased to give his blessing; so that the collection was a great deal more than double of what it used to be.

Wed. 10.—Having finished my work at Bristol, I rode to Salisbury, and advised our brethren concerning the preaching-house which they are about to build. On *Friday*, 12, I went on to Whitchurch, and preached at one to a large and serious congregation. In the afternoon we rode to Basingstoke, where the people put me in mind of the wild beasts at Ephesus. Yet they were unusually attentive in the evening, although many of them could not hear. *Saturday*, 13. After preaching to a small serious company, I went on to London.

Sat. 27.—I began reading, with huge expectation, a tract, wrote by a son-in-law of the great Bengelius, Mr. Oetinger, *De Sensu Communi et Ratione.** But how was I disappointed! So obscure a writer I scarce ever saw before: I think he goes beyond Persius himself. When I had with huge labour read fifty or sixty pages, finding the sense did by no means make amends for the time and pains bestowed in searching it out, I took my leave of him for ever.

Sat. FEBRUARY 3.—I spent an hour with one who by the loss of his sight, his fortune, and his liberty, (for he has been a prisoner some time,) is likely to gain more than all the world can give.

Tues. 6.—I took much pains to convince Mr. S——n that he was not the wisest man in the world; but I could not change the Ethiopian's skin: yet even this is not too hard for God.

Fri. 9.—I felt suddenly as if a needle had been run into the side of my face. I supposed it would be well by the morning, but found it abundantly worse, the tonsil being come down, (as they term it,) and the side of my face much swelled. It grew worse all day, so that it was with great

* "On Common Sense and Reason."—EDIT.

difficulty I preached at Snowsfields in the evening; but on *Sunday*, 11, it went away as unaccountably as it came. In the afternoon I called on E. H., in St. George's Hospital. Many there had been greatly prejudiced against me; but it was now vanished away: her behaviour had reconciled them quite; and all in the ward (sixty or seventy persons) seemed hardly to breathe all the time I was speaking and praying by her bedside.

Tues. 13.—I preached at Deptford and Welling, and in the morning rode to Wandsworth. I preached, *Wednesday* and *Thursday* evening, in the town; in the mornings at Mr. Gilbert's. Will this barren tree bear fruit at last? How long has God had patience with it!

Fri. 16.—Being the public fast, I preached at five in Wandsworth; at nine and three in the church at Spitalfields; and at half-hour past eight in the Foundery. Every place of public worship was crowded on this, as on the two preceding fast-days. And, it is plain, even outward humiliation has been a means of outward blessings.

Fri. 23.—I saw a surprising spectacle: one who by a blow first lost her nose, then one eye, and then the other, with most of the roof of her mouth; and yet, instead of murmuring, acknowledges the love of God in all, and praises him continually.

Tues. 27.—I walked with my brother and Mr. Maxfield to L—— H——'s. After breakfast, came in Mr. Whitefield, Madan, Romaine, Jones, Downing, and Venn, with some persons of quality, and a few others. Mr. Whitefield, I found, was to have administered the sacrament; but he insisted upon my doing it: after which, at the request of L—— H——, I preached on 1 Cor. xiii. 13. O what are the greatest men, to the great God? As the small dust of the balance.

Thur. MARCH 1.—I reached Everton about four in the afternoon; but Mr. Berridge did not expect me till the next day; so he thought it best I should preach in his house. The next evening the church was well filled; and my mouth was filled with arguments, which I trust God applied for the conviction of some, and the consolation of others.

Sat. 3.—We had a mild, delightful day, and a pleasant ride to Colchester. In the evening, and on *Sunday* morning, the house contained the congregation tolerably well; but in the afternoon I was obliged to go out; and I suppose we had on St. John's-green five or six times as many as the room would contain. Such is the advantage of field-preaching.

Mon. 5.—On examining the society I found, that out of the hundred and twenty-six members I had left in October, we had lost only twelve; in the place of whom we have gained forty: and many of these, whom we left in sorrow and heaviness, are now rejoicing in God their Saviour.

Tues. 6.—I rode to Norwich. *Wednesday*, 7. I inquired into the state of affairs at the Tabernacle, and found the society, once consisting of many hundred members, was mouldered into nothing. Of the fifteen or sixteen hundred subscribers, not twenty, not one, was left; but every one that pleased went into the galleries without any questions asked. So that every thing was to be wrought out of the ore, or rather out of the cinders. Surely whatever help is done here, God must do it himself.

In the evening I desired that those who were willing to join in a society, would speak with me the next evening. About twenty did so; but the greater part of these appeared like frighted sheep: and no marvel, when they had been so long accustomed to hear all manner of evil of me.

Fri. 9.—I preached morning and evening at the Foundery. How pleasing would it be to flesh and blood, to remain in this little, quiet place, where we have at length weathered the storm! Nay, I am not to consult my own case, but the advancing the kingdom of God.

On *Saturday* and *Sunday* about forty more gave in their names. On Sunday, in the afternoon, I met the society, after ordering the doors to be shut, which they had not been for two years before. Thirty or forty more spoke to me on *Monday*. I think two-thirds of those I have yet seen have had a clear sense of God's pardoning love. Doth he not "send by whom he will send?"

Sun. 18.—I administered the Lord's supper to near two hundred communicants: so solemn a season I never remember to have known in the city of Norwich. As a considerable part of them were Dissenters, I desired every one to use what posture he judged best. Had I required them to kneel, probably half would have sat. Now all but one kneeled down.

Finding it was needful to see them once more at Colchester, I took horse between four and five in the morning. The frost was extremely sharp for some hours; it was then a fair, mild day. About two in the afternoon it began to rain; but we reached Colchester before we were wet through.

The room was more than filled in the evening, so that many were obliged to go away. *Wednesday*, 21. I baptized

seven adults, two of them by immersion; and in the evening (their own Ministers having cast them out for going to hear the Methodists) I administered the Lord's supper to them, and many others, whom their several Teachers had repelled for the same reason.

Thur. 22.—Before we set out, the rough north wind fell, and we had a calm, sunshiny day. I preached in the Tabernacle at Norwich in the evening.

Sun. 25.—I rode to Forncet, twelve miles from Norwich, where also was a building of James Wheatley's, which, without my desire, he had included in the lease. We found William Cudworth had preached there in the morning. It was exceeding good for my sense of honour to come just after him. The people looked as direful upon me, as if it had been Satan in person. However, they flocked from all parts, so that the Tabernacle would not near contain them. I preached about two: God bare witness to his truth, and many were cut to the heart. After preaching I found Mr. Cudworth sitting in the pulpit behind me, whom I quietly and silently passed by. About six I preached at the Tabernacle in Norwich, crowded with attentive hearers. Perhaps these too will be brought into order by and by: hitherto there has been no King in Israel.

Monday and *Tuesday* I spoke to as many of both societies, now united together, as had leisure and inclination to come. The whole number is about four hundred and twenty; of whom I do not think it improbable two hundred may continue together.

Tues. 27.—I had an interview with Mr. Cudworth. I observed upon the whole, 1. That his opinions are all his own, quite new; and his phrases as new as his opinions: 2. That all these opinions, yea, and phrases too, he affirms to be necessary to salvation; maintaining that all who do not receive them, worship another God: and, 3. That he is as incapable as a brute beast of being convinced even in the smallest point.

Wed. 28.—I rode over to Forncet again, and preached to a large congregation. Great part of them were now exceedingly softened: but some were still bitter as wormwood. In the evening we had another kind of congregation at the Foundery, by whom I was much comforted: but much more in meeting the bands, when all our hearts were melted down by the power of God.

Thur. 29.—I divided the Norwich society into classes, without any distinction between them who had belonged to the Foundery or the Tabernacle.

Sun. APRIL 1.—I met them all at six, requiring every one to show his ticket when he came in: a thing they had never heard of before. I likewise insisted on another strange regulation, that the men and women should sit apart. A third was made the same day. It had been a custom ever since the Tabernacle was built, to have the galleries full of spectators while the Lord's supper was administered. This I judged highly improper; and therefore ordered none to be admitted, but those who desired to communicate. And I found far less difficulty than I expected, in bringing them to submit to this also.

The society now contained above five hundred and seventy members; an hundred and three of whom were in no society before, although many of them had found peace with God. I believe they would have increased to a thousand, if I could have stayed a fortnight longer. Which of these will hold fast their profession? The fowls of the air will devour some; the sun will scorch more; and others will be choked by the thorns springing up. I wonder we should ever expect that half of those who "hear the word with joy" will bring forth fruit unto perfection.

Mon. 2.—I left Norwich, and about seven o'clock came to Cross-keys-wash. They would fain have persuaded us we could not pass: but finding we were resolved to try, our guide put forward, and brought us over in half an hour; so that about eight we reached Sutton, and found a quiet, civil house, with every thing we wanted.

Tues. 3.—We came to Fossdyke-wash, just time enough to pass. At three in the afternoon I preached at Boston. A rude multitude quickly ran together, to a paddock adjoining to the town. A more unawakened congregation I have not seen for some years. However, the far greater part were attentive; nor did any interrupt, or offer the least rudeness.

At seven I met the little society in the house; but they were the least part of the company People crowded in from all sides; and I believe God touched most of their hearts

Wed. 4.—At six, finding the house would not contain one-fourth of the congregation, I was constrained to stand in the street. Abundance of people assembled together, whom I exhorted to "repent and believe the Gospel." The word of God fell heavy upon them, and, I trust, broke some of the stony hearts.

Hence we rode over the Fens, fifteen miles broad, and near thirty miles long, to Coningsby, where we found a

numerous congregation, of a far different spirit. Scarce one of these but had "tasted," more or less, "of the powers of the world to come." After a comfortable opportunity here, we rode on to Horncastle. We were but roughly saluted at our entrance; and the mob increased more and more till six. I then began to preach in a yard near the market-place, to a large concourse of people. But their behaviour quite disappointed us; for there was no tumult, no noise, but an earnest attention through the whole congregation.

Thur. 5.—I preached again at seven to nearly the same congregation, and was again refreshed by the remarkable decency and seriousness of their behaviour. At four in the afternoon I preached at Mareham-on-the-hill, two miles from Horncastle. The number of people constrained me to preach without, and the rain, to shorten my sermon; though none went away. Indeed I believe none were present who had not known some work of grace in their hearts.

Fri. 6.—We rode over the Wolds (a chain of hills) to North-Elkington, three miles from Louth. The congregation was large, notwithstanding the rain, which drove full in our face till we came to Grimsby.

Sun. 8.—The house was pretty well filled at eight. At two I was obliged to go into the old church-yard; where was such a concourse of people as had hardly ever, they said, been seen at Grimsby before. As many as the room would well contain were present at the watch-night; and at seven in the morning. I then commended them to the grace of God.

Mon. 9.—I preached in the evening at Laseby; the next afternoon at Ferry; (after riding through much water and continued rain;) and in the evening in the new house at Epworth.

Fri. 13.—Having appointed to preach at Awkborough at one, I set out between seven and eight. I was in hopes of coming thither before church began; but I did not consider the Lincolnshire roads. With some difficulty we reached it before noon, and found there was no service at the church. I preached in the church-yard at one to a listening multitude; most of whom, I suppose, had never heard this kind of preaching before. Many of them were in tears, and pressed after me into the house where we met the society. I could not but hope that some of these will press into the kingdom of heaven.

Returning thence, I called on Mr. Romley, of Burton, one of my former parishioners, a lively, sensible man of eighty-three years old, by whom I was much comforted. An hour

or two after we took boat; but could not cross over. The violence of the stream, swollen by the late rains, bore us down in spite of all we could do. Having striven against it a considerable time, we were obliged to cast anchor. After waiting some time, we got near the shore, and were towed up to the place of landing. A toilsome day was followed by a comfortable night. At half-hour after eight the house at Epworth was well filled: and most of the congregation stayed till the whole service was concluded.

It was on this day that, after the battle of Bergen, in Germany, "among the many wounded who were brought into Frankfort-on-the-Maine, there was the Right Honourable George Charles Dykern, Baron, Lieutenant-General of the Saxon troops, in the service of the King of France. He was born of an ancient and noble family in Silesia, on April 10, 1710, so that it was just on his birth-day he received his wound. He was of equal abilities as a Minister in the closet, and a General in the field. In his younger years he had gone through a regular course of study in the University, and made great proficiency in philosophy, especially in mathematics. Afterwards he studied polemic divinity, till he reasoned himself into an infidel. During his illness he showed not the least desire of pious company or serious discourse, till the Surgeon let his valet-de-chambre know that he could not live long. The man then asked his master, whether he did not choose to be visited by a Clergyman. He answered with warmth, 'I shall not trouble those gentlemen: I know well myself what to believe and do.' His man, not discouraged, continued thus, 'My Lord, have you ever found me wanting in my duty all the time I have been in your service?' He answered, 'No.' 'Then,' replied he, 'I will not be wanting now. The Surgeons count you past hopes of recovery; but every one is afraid to tell you so. You stand upon the brink of eternity. Pray, Sir, order a Clergyman to be called.' He paused a little, but soon gave his hand to his servant, thanked him for his honesty, and ordered him to send for me.* When I came, the man told me plainly, the General was a professed infidel. I went in, and, after a short compliment, said, 'I am told, my Lord, your life is near an end; therefore I presume, without any ceremony, to ask you one plain question: Is the state of your soul such, that you can entertain a solid hope of salvation?' He answered, 'Yes. 'On what do you ground this hope?' He replied, 'I never committed any wilful sin. I have been liable to frailties; but

* Dr. Fresenius, Senior of the Clergy at Frankfort.

I trust in God's mercy, and the merits of his Son, that he will have mercy upon me.' These words he uttered very slowly, especially, 'the merits of his Son.' I made the following reply: 'I am apt to believe you are not tainted with the grossest vices; but I fear you a little too presumptuously boast of never having committed wilful sin. If you would be saved, you must acknowledge your being utterly corrupted by sin, and consequently deserving the curse of God and eternal damnation. As for your hoping for God's mercy, *through the merits of his Son*, I beg leave to ask, Do you believe God has a Son; that his Son assumed our nature in order to be our Saviour; that, in the execution of his office, he was humbled unto death, even the death upon the cross; and that hereby he has given an ample satisfaction for us, and recovered our title to heaven?' He answered, 'I cannot now avoid a more minute description of the true state of my soul. Let me tell you, Doctor, I have some knowledge of philosophy, by which I have chosen for myself a way of salvation. I have always endeavoured to live a sober life to the uttermost of my power, not doubting but the Being of all beings would then graciously accept me. In this way I stood in no need of Christ, and therefore did not believe on him. But if I take the Scriptures to be a divine revelation, this way of mine, I perceive, is not the right one; I must believe in Christ, and through him come to God.' I replied, 'You say, *if* you take the Scriptures to be a divine revelation!' He fetched a deep sigh, and said, 'O God, thou wilt make me say, because I take the Scriptures to be thy word.' I said, 'There are grounds and reasons enough to demonstrate the divine origin of Christianity, as I could show from its most essential principles, were not the period of your life so short; but we need not now that diffusive method, faith being the gift of God. A poor sinner, tottering on the brink of eternity, has not time to inquire about grounds and reasons: rather betake yourself to earnest prayer for faith, which, if you do, I doubt not but God will give it you.' I had no sooner spoken these words, but pulling off his cap, and lifting up his eyes and hands, he cried out, 'O Almighty God, I am a poor cursed sinner, worthy of damnation; but, Lord Jesus, eternal Son of God, thou diedst for my sins also. It is through thee alone I can be saved. O give me faith, and strengthen that faith!' Being extremely weak, he was obliged to stop here. A little after he asked, 'Is faith enough for salvation?' 'Yes, Sir,' said I, 'if it be living faith.' 'Methinks,' said he, 'it is so already; and it will be more so by and by: let us pray for

it.' Perceiving he was very weak, to give him some rest I retired into the next room, but he soon sent to call me. I found him praying, and Jesus was all he prayed for. I reminded him of some scriptures, treating of faith in Christ, and he was much delighted with them. Indeed, he was quite swallowed up by the grace of Jesus, and would hear of nothing but 'Jesus Christ, and him crucified.' He cried out, 'I do not know how it is with me. I never in my life felt such a change. I have power to love Jesus, and to believe in him whom I so long rejected. O my Jesus, how merciful art thou to me!'

"About noon I stepped home; but he sent for me directly, so that I could scarce eat my dinner. We were both filled with joy, as partakers of the same grace which is in Jesus Christ; and that in such a manner as if we had been acquainted together for many years. Many officers of the army came to see him continually, to all of whom he talked freely of Jesus, of the grace of the Father in him, and of the power of the Holy Ghost through him, wondering without ceasing at his having found Jesus, and at the happy change by which all things on this side eternity were become indifferent to him.

"In the afternoon he desired to partake of the Lord's supper, which he received with a melting, praising, rejoicing heart. All the rest of the day he continued in the same state of soul. Toward evening he desired, that if his end should approach, I would come to him, which I promised; but he did not send for me till the next morning. I was told by his valet, that he slept well for some hours, and then, awaking, prayed for a considerable time, continually mentioning the name of our Lord, and his precious blood; and that he had desired several of the officers to make his conversion known to his Court. (That of the King of Poland.) After some discourse, I asked, 'Has your view of Christ and his redemption been neither altered nor obscured since yesterday?' He answered, 'Neither altered, nor obscured. I have no doubt, not even a remote one. It is just the same with me, as if I had always thus believed and never doubted: so gracious is the Lord Jesus to me a sinner.'

"This second day he was unwearied in prayer and exercises of faith. Toward evening he sent for me in haste. When I came, I found him dying, and in a kind of delirium; so I could do no more than give him now and then a word of comfort. I prayed afterwards for him and those that were present, some of whom were of high birth and rank. I then, by imposition of hands as usual, gave him a blessing; which

being done, he expired immediately. A Royal Prince who was there (Prince Xavier, of Saxony) could not forbear weeping. The rest of the officers bewailed the loss of their General, yet praised God for having shown such mercy toward him.

"I wrote an account of it without delay to his mother, and had an immediate answer. She was a lady of seventy-two, of exemplary piety. She praised God for his mercy; adding, that He had now answered the prayers which she had never ceased to offer on his behalf for eleven years."

Sun. 15.—(Being *Easter-Day.*) I preached at Epworth at eight, and then rode to Haxey church; where I was much refreshed by the decency and seriousness of the congregation. Between one and two I began preaching: so large a congregation was never seen here before. About five I preached at the market-place in Epworth. I was drawing to a conclusion when the rain began; but it drove away only a few careless hearers: the bulk of the people did not stir till I concluded.

Wed. 18.—I set out for Selby. We were in hopes the roads would now be passable: and they were tolerable, till we came near the town; but here the late flood had carried away the bank over which we were to ride, and left a great hole in its place. However, we made shift to lead our horses over a narrow path, where the water was fordable. The congregation at Selby obliged me to stand in the garden, though the north wind was exceeding high. At seven in the evening I preached at York.

Thur. 19.—I visited two prisoners in the castle, which is, I suppose, the most commodious prison in Europe. Both of them seemed to be much convinced, and not far from the kingdom of God. At six I preached in the shell of the new house, to a numerous and serious audience.

Fri. 20.—The master of the inn at Tadcaster offering us the use of his garden, I preached to a well-behaved congregation; and about five found Mr. Grimshaw and many of our brethren at Leeds. *Saturday*, 21. At half-hour past ten we reached Stainland chapel, near Elland. It is an handsome building, near the top of a mountain, and surrounded with mountains on all sides. It was filled from end to end. Mr. Grimshaw read Prayers, and I preached on part of the second lesson. In the room where I dressed myself were a young man and his sister, both ill of a fever. I know not that ever they heard the preaching; however, I desired we might go to prayers. They presently melted into tears. O may God preach his Gospel to their hearts!

I preached at Manchester in the evening, where we had at length a quiet audience. Wretched Magistrates, who, by refusing to suppress, encouraged the rioters, had long occasioned continual tumults here: but some are now of a better spirit: and wherever Magistrates desire to preserve the peace, they have sufficient power to do it.

Tues. 24.—I rode over to Maxfield. Abundance of people ran together, but wild as colts untamed. Their noise quite drowned my voice at first; but in a while they were tolerably quiet: and before I had done, all but four or five lubberly men seemed almost persuaded to be Christians.

Sun. 29.—I rode to Stockport, designing to preach at one o clock: but we were at a loss for a place. We fixed at length on a green, near the town's end; and we had a quiet and solemn opportunity.

In my return I called to see a girl about thirteen years of age. She had been in violent pain all over, with little intermission, for near twenty months. After I had spoke a few words, she said, "When I saw you before, I did not know the Lord; but now I know him, and am known of him. I am his, and he is mine." I asked, "Do you never repine at your pain?" She said, "No; I have not a murmuring thought: I am happy, always happy. I would not change this bed of affliction for the palace of King George." I asked, "Are you not proud of this? Is pride taken out of your heart?" She answered, "I do not know; but I feel no pride. I feel that God is all." "But do you feel no fretfulness or peevishness?" "I cannot tell that I do. Pain sometimes makes me cry out when they stir me; but I do not fret at any thing." "Do you find no self-will?" "Not that I know. I desire nothing but that the will of God be done." "Do not you desire life or death?" "No; I leave all to Him. But, if it was his will, I should be glad to die. The world is full of danger: I should be glad to leave it, and to be with Christ."—O why was she then not taken to paradise? I fear she has now no religion at all!

Mon. 30.—We had a numerous congregation at Actonbridge, two or three miles from Northwich. Some large trees screened us both from the sun and wind. In the afternoon I rode on to Chester. It was well the wind was pretty high; for the sun shone as hot as it uses to do in the dog-days. *Wednesday*, MAY 2. I rode over to Mould, in Flintshire, about twelve miles from Chester. The sun was very hot, and the wind very cold; but as the place they had chose for me was exposed both to the sun and the wind, the one balanced the other: and notwithstanding the Chester

races, which had drawn the rich away, and the market-day, which detained many of the poor, we had a multitude of people; the serious part of whom soon influenced the rest: so that all but two or three remained uncovered, and kneeled down as soon as I began to pray.

Thur. 3.—We crossed over from Chester to Liverpool. The congregations here were exceeding large; but many of them seemed to be like wild asses' colts. Yet God is able to make them wise unto salvation.

Sun. 6.—I received much comfort at the old church in the morning, and at St. Thomas's in the afternoon. It was as if both the sermons had been made for me. I pity those who can find no good at church. But how should they, if prejudice come between, an effectual bar to the grace of God?

Wed. 9.—I rode to Downham-green, near Wigan, a town wicked to a proverb. We had a specimen of the manners of its inhabitants, in the behaviour of a man that met us, and accosted us with such language as would have become an inhabitant of the bottomless pit. One would have thought, from their looks, that a good part of the congregation was of the same spirit: but in a short time the word of God prevailed, and all their fierceness melted away.

In the evening I preached at Bolton, and on *Friday*, 11, about nine, at Lower-Darwent, a small village near Blackburn. At Lancaster we were informed it was too late to cross the sands. However, we resolved to make the trial. We passed the seven-mile sand without difficulty, and reached Fluckborough about sunset.

Sat. 12.—Setting out early we came to Bottle, about twenty-four measured miles from Fluckborough, soon after eight, having crossed the Millam-sand, without either guide or difficulty. Here we were informed that we could not pass at Ravenglass before one or two o'clock; whereas, had we gone on, (as we afterward found,) we might have passed immediately. About eleven we were directed to a ford, near Manchester-hall, which they said we might cross at noon. When we came thither, they told us we could not cross; so we sat still till about one: we then found we could have crossed at noon. However, we reached Whitehaven before night. But I have taken my leave of the sand road. I believe it is ten measured miles shorter than the other: but there are four sands to pass, so far from each other, that it is scarce possible to pass them all in a day: especially as you have all the way to do with a generation of liars, who detain all strangers as long as they can, either

for their own gain or their neighbours'. I can advise no stranger to go this way: he may go round by Kendal and Keswick, often in less time, always with less expense, and far less trial of his patience.

Reflecting to-day on the case of a poor woman who had continual pain in her stomach, I could not but remark the inexcusable negligence of most Physicians in cases of this nature. They prescribe drug upon drug, without knowing a jot of the matter concerning the root of the disorder. And without knowing this, they cannot cure, though they can murder, the patient. Whence came this woman's pain? (which she would never have told, had she never been questioned about it:) from fretting for the death of her son. And what availed medicines, while that fretting continued? Why then do not all Physicians consider how far bodily disorders are caused or influenced by the mind; and in those cases, which are utterly out of their sphere, call in the assistance of a Minister; as Ministers, when they find the mind disordered by the body, call in the assistance of a Physician? But why are these cases out of their sphere? Because they know not God. It follows, no man can be a thorough Physician without being an experienced Christian.

Tues. 15.—I rode over to Lorton, a little village at the foot of a high mountain. Many came from a considerable distance, and I believe did not repent of their labour; for they found God to be a God both of the hills and valleys, and no where more present than in the mountains of Cumberland.

Thur. 17.—I inquired into a signal instance of Providence. When a coal-pit runs far under the ground, it is customary here to build a partition-wall, nearly from the shaft to within three or four yards of the end, in order to make the air circulate, which then moves down one side of the wall, turns at the end, and then moves briskly up on the other side. In a pit two miles from the town, which ran full four hundred yards under the ground, and had been long neglected, several parts of this wall were fallen down. Four men were sent down to repair it. They were about three hundred yards from the shaft, when the foul air took fire. In a moment it tore down the wall from end to end; and, burning on till it came to the shaft, it then burst and went off like a large cannon. The men instantly fell on their faces, or they would have been burned to death in a few moments. One of them, who once knew the love of God, (Andrew English,) began crying aloud for mercy. But in a very short time his breath was stopped. The other

three crept on their hands and knees, till two got to the shaft and were drawn up; but one of them died in a few minutes. John M'Combe was drawn up next, burned from head to foot, but rejoicing and praising God. They then went down for Andrew, whom they found senseless: the very circumstance which saved his life. For, losing his senses, he lay flat on the ground, and the greatest part of the fire went over him; whereas, had he gone forward on his hands and knees, he would undoubtedly have been burned to death. But life or death was welcome; for God had restored the light of his countenance.

Sat. 19.—One was showing us the improvements begun by Sir William Lowther. He had marked out places for new walks, and for tufts of trees, laid out a new plan for his gardens, begun to alter the house, and was preparing to make a little paradise round about it. But death came between. And how little loss was this, if it removed him to the paradise of God?

Sun. 20.—I preached at eight in an open place at the Gins, a village on one side of the town. Many were there, who never did and never would come to the room. O what a victory would Satan gain, if he could put an end to field-preaching! But that, I trust, he never will: at least not till my head is laid.

After preaching again at two, I took my leave of Whitehaven, and rode to Cockermouth. At six I preached at the end of the market-house. High and low, rich and poor, attended; and by far the greater part of the audience seemed to be conscious that God was there.

Mon. 21.—I preached at ten in the market-place at Wigton, and came to Solway-frith, just as the water was fordable. At some times it is so three hours in twelve; at other times, barely one.

After making a short bait at Rothwell, we came to Dumfries before six o'clock. Having time to spare, we took a walk in the church-yard, one of the pleasantest places I ever saw. A single tomb I observed there, which was about an hundred and thirty years old; but the inscription was very hardly legible.

"Quandoquidem remanent ipsis quoque fata sepulchris!" *

So soon do even our sepulchres die! Strange, that men should be so careful about them! But are not many self-

* "For even tombs themselves are doomed to accidents, age, and decay."
EDIT

condemned therein? They see the folly, while they run into it. So poor Mr. Prior, speaking of his own tomb, has those melancholy words, "For this last piece of human vanity, I bequeath five hundred pounds."

Tues. 22.—We rode through a pleasant country to Thorny-hill, near which is the grand seat of the Duke of Queensborough. How little did the late Duke imagine that his son would plough up his park, and let his house run to ruin! But let it go! In a little time the earth itself, and all the works of it, shall be burned up.

Hence we rode through, and over, huge mountains, green to the very top, to Lead-hills; a village containing five hundred families, who have had no Minister for these four years. So in Scotland, the poor have not the Gospel preached! Who shall answer for the blood of these men?

Early in the evening we came to Lesmahagow, a village not so large as Lead-hills. It has, however, two Ministers. Here also we walked down to the church-yard, by the side of which a little clear river runs, near the foot of an high and steep mountain. The wood which covers this makes the walks that run on its sides pleasant beyond imagination. But what taste have the good people of the town for this? As much as the animals that graze on the river-bank.

Wed. 23.—We took horse soon after four, and did not stop before we came to Glasgow; having hardly seen a cloud in the sky since we set out from Whitehaven.

I preached at seven in the Poor-house; and at seven in the morning, *Thursday*, 24. But in the evening we were obliged to be abroad, and I used great plainness of speech. All suffered the word of exhortation; some seemed to be a little affected.

Sat. 26.—I found the little society which I had joined here two years since had soon split in pieces. In the afternoon I met several of the members of the praying societies; and showed them what Christian fellowship was, and what need they had of it. About forty of them met me on *Sunday*, 27, in Mr. Gillies's kirk, immediately after evening service. I left them determined to meet Mr. Gillies weekly, at the same time and place. If this be done, I shall try to see Glasgow again: if not, I can employ my time better.

At seven in the morning we had a numerous congregation, though small compared to that in the evening. Yet my voice was so strengthened, that I believe all could hear. I spoke very plain on, "Ye must be born again." Now I am clear of the blood of this people. I have delivered my own soul.

Mon. 28.—I rode through Edinburgh to Musselburgh, and preached in the evening to a deeply-attentive congregation. *Wednesday*, 30. I rode on to Dunbar, and at six in the evening preached in a large, open place. (As also the next day.) Both poor and rich quietly attended, though most of them shivering with cold; for the weather was so changed within a few days, that it seemed more like December than May.

Lodging with a sensible man, I inquired particularly into the present discipline of the Scotch parishes. In one parish it seems there are twelve ruling Elders; in another there are fourteen. And what are these? Men of great sense and deep experience? Neither one, nor the other. But they are the richest men in the parish. And are the richest, of course, the best and the wisest men? Does the Bible teach this? I fear not. What manner of Governors then will these be? Why, they are generally just as capable of governing a parish, as of commanding an army.

About this time the work of God exceedingly increased under the Rev. Mr. Berridge, near Everton. I cannot give a clearer view of this, than by transcribing part of the journal of an eye-witness:—

"Sunday, May 20. Being with Mr. B——ll at Everton, I was much fatigued, and did not rise. But Mr. B. did, and observed several fainting and crying out while Mr. B——e was preaching. Afterward, at church, I heard many cry out, especially children, whose agonies were amazing: one of the eldest, a girl ten or twelve years old, was full in my view, in violent contortions of body, and weeping aloud, I think incessantly during the whole service. And several much younger children were in Mr. B——ll's view, agonizing as this did. The church was equally crowded in the afternoon, the windows being filled within and without, and even the outside of the pulpit to the very top; so that Mr. B——e seemed almost stifled by their breath. Yet feeble and sickly as he is, he was continually strengthened, and his voice for the most part distinguishable, in the midst of all the outcries. I believe there were present three times more men than women, a great part of whom came from far; thirty of them having set out at two in the morning, from a place thirteen miles off. The text was, 'Having a form of godliness, but denying the power thereof.' When the power of religion began to be spoke of, the presence of God really filled the place. And while poor sinners felt the sentence of death in their souls, what sounds of distress

did I hear! The greatest number of them who cried or fell, were men; but some women, and several children, felt the power of the same almighty Spirit, and seemed just sinking into hell. This occasioned a mixture of various sounds; some shrieking, some roaring aloud. The most general was a loud breathing, like that of people half strangled, and gasping for life. And indeed almost all the cries were like those of human creatures dying in bitter anguish. Great numbers wept without any noise; others fell down as dead; some sinking in silence; some with extreme noise and violent agitation. I stood on the pew-seat, as did a young man in the opposite pew, an able-bodied, fresh, healthy countryman. But in a moment, while he seemed to think of nothing less, down he dropped, with a violence inconceivable. The adjoining pews seemed shook with his fall. I heard afterward the stamping of his feet, ready to break the boards, as he lay in strong convulsions, at the bottom of the pew. Among several that were struck down in the next pew, was a girl who was as violently seized as him. When he fell, B——ll and I felt our souls thrilled with a momentary dread; as when one man is killed by a cannon-ball, another often feels the wind of it.

"Among the children who felt the arrows of the Almighty, I saw a sturdy boy, about eight years old, who roared above his fellows, and seemed, in his agony, to struggle with the strength of a grown man. His face was red as scarlet; and almost all on whom God laid his hand turned either very red, or almost black. When I returned, after a little walk, to Mr. B——e's house, I found it full of people. He was fatigued, but said he would nevertheless give them a word of exhortation. I stayed in the next room, and saw the girl whom I had observed so particularly distressed in the church, lying on the floor as one dead; but without any ghastliness in her face. In a few minutes we were informed of a woman filled with peace and joy, who was crying out just before. She had come thirteen miles, and is the same person who dreamed Mr. B—— would come to her village on that very day whereon he did come, though without either knowing the place, or the way to it. She was convinced at that time. Just as we heard of her deliverance, the girl on the floor began to stir. She was then set in a chair; and, after sighing awhile, suddenly rose up, rejoicing in God. Her face was covered with the most beautiful smile I ever saw. She frequently fell on her knees, but was generally running to and fro, speaking these and the like words, 'O what can Jesus do for lost sinners! He has

forgiven all my sins! I am in heaven! I am in heaven! O how he loves me! And how I love him!' Meantime, I saw a thin, pale girl, weeping with sorrow for herself, and joy for her companion. Quickly the smiles of heaven came likewise on her, and her praises joined with those of the other. I also then laughed with extreme joy; so did Mr. B——ll; (who said it was more than he could well bear;) so did all who knew the Lord, and some of those who were waiting for salvation; till the cries of them who were struck with the arrows of conviction, were almost lost in the sounds of joy.

"Two or three well-dressed young women, who seemed careless before, now felt the power of God, and cried out with a loud and bitter cry. Mr. B—— about this time retired, and the Duke of M——, with Mr. A——ll, came in. They seemed inclined to make a disturbance, but were restrained, and in a short time quietly retired. We continued praising God with all our might; and his work went on as when Mr. B—— was exhorting. I had for some time observed a young woman all in tears; but now her countenance changed. The unspeakable joy appeared in her face, which, quick as lightning, was filled with smiles, and became of a crimson colour. About the same time, John Keeling, of Potton, fell into an agony: but he grew calm in about a quarter of an hour, though without a clear sense of pardon.

"Immediately after, a stranger, well dressed, who stood facing me, fell backward to the wall; then forward on his knees, wringing his hands, and roaring like a bull. His face at first turned quite red, then almost black. He rose, and ran against the wall, till Mr. Keeling and another held him. He screamed out, 'O what shall I do, what shall I do? O for one drop of the blood of Christ!' As he spoke, God set his soul at liberty: he knew his sins were blotted out; and the rapture he was in seemed too great for human nature to bear. He had come forty miles to hear Mr. B——, and was to leave him the next morning; which he did with a glad heart, telling all who came in his way, what God had done for his soul.

"I observed about the time that Mr. Coe (that was his name) began to rejoice, a girl, eleven or twelve years old, exceeding poorly dressed, who appeared to be as deeply wounded, and as desirous of salvation, as any. But I lost sight of her, till I heard the joyful sound of another born in Sion; and found, upon inquiry, it was her, the poor, disconsolate, gipsy-looking child. And now did I see such a

sight, as I do not expect again on this side eternity The faces of the three justified children, and I think of all the believers present, did really shine: and such a beauty, such a look of extreme happiness, and at the same time of divine love and simplicity, did I never see in human faces till now. The newly-justified eagerly embraced one another, weeping on each other's necks for joy. Then they saluted all of their own sex, and besought both men and women to help them in praising God.

"I have mentioned only one man, two women, and three children at this time justified in the house, but have perhaps omitted some. And it is probable, there was more than one justified at the church, though but one came to speak of it; for all are not equally free to glorify God in the midst of his people. I wish all who find the same salvation with Mr. Coe, were as ready to proclaim redeeming love!

"Thursday, 24. Mr. B——ll and I went to hear Mr. Hicks, at Wrestlingworth, four miles from Everton. We discoursed with him first, and were glad to hear he had wholly given himself up to the glorious work of God, and that the power of the Highest fell upon his hearers as upon Mr. B——c's. While he was preaching, fifteen or sixteen persons felt the arrows of the Lord, and dropped down. A few of these cried out with the utmost violence, and little intermission, for some hours; while the rest made no great noise, but continued struggling, as in the pangs of death. I observed, besides these, one little girl, deeply convinced, and a boy, nine or ten years old. Both these, and several others, when carried into the parsonage-house, either lay as dead, or struggled with all their might. But in a short time their cries increased beyond measure, so that the loudest singing could scarce be heard. Some at last called on me to pray, which I did; and for a time all were calm. But the storm soon began again. Mr. H——s then prayed, and afterward Mr. B——. But still, though some received consolation, others remained in deep sorrow of heart.

"Upon the whole I remark, that few ancient people experience any thing of this work of God; and scarce any of the rich. These generally show either an utter contempt of, or enmity to, it. Indeed so did Mr. H——s himself some time since: having so deep an aversion to it, that he denied the sacrament to those of his parish who went to hear Mr. B——e. Neither of these gentlemen have much eloquence, but seem rather weak in speech: the Lord hereby more clearly showing, that this is his own work. It extends into Cambridgeshire, to within a mile of the University;

and about as far into Huntingdonshire; but flourishes most of all in the eastern and northern parts of Bedfordshire.

"There were three farmers, in three several villages, who violently set themselves to oppose it; and for a time they kept many from going to hear. But all three died in about a month. One of them owned the hand of the Lord was upon him, and besought Him, in the bitterness of his soul, to prolong his life, vowing to hear Mr. B. himself. But the Lord would not be entreated.

"The violent struggling of many in the above-mentioned churches, has broke several pews and benches. Yet it is common for people to remain unaffected there, and afterward drop down in their way home. Some have been found lying as dead in the road; others, in Mr. B——e's garden; not being able to walk from the church to his house, though it is not two hundred yards.

"I have since received a letter from Mr. B., an extract of which I send you:—

"'On Sunday se'nnight, a man of Wybersley, a Nathanael indeed, was so filled with the love of God during morning prayer, that he dropped down, and lay as one dead for two hours. He had been so filled with love all the week before, that he was often for a time unable to work.

"'On Sunday night last, as I was speaking in my house, there was a violent outcry. One soul was set at liberty. We sung near an hour, and the Lord released three more out of captivity.

"'On Monday se'nnight Mr. H——ks accompanied me to Meldred. On the way we called at a farmer's house. After dinner I went into his yard, and seeing near an hundred and fifty people, I called for a table, and preached, for the first time, in the open air. Two persons were seized with strong convictions, fell down, and cried out most bitterly. We then went to Meldred, where I preached in a field, to about four thousand people. In the morning, at five, Mr. H——ks preached in the same field, to about a thousand. And now the presence of the Lord was wonderfully among us. There was abundance of weeping and strong crying: and, I trust, beside many that were slightly wounded, near thirty received true heart-felt conviction. At ten we returned, and called again at the farmer's house. Seeing about a dozen people in the brewhouse, I spoke a few words. Immediately the farmer's daughter dropped down in strong convictions. Another also was miserably torn by Satan; but set at liberty before I had done prayer.

At four I preached in my own house, and God gave the Spirit of adoption to another mourner.

"'On Monday last I went to Shelford, four miles from Cambridge, near twenty from Everton. The journey made me quite ill; being so weary with riding, that I was obliged to walk part of the way. When I came thither, a table was set for me on the common; and, to my great surprise, I found near ten thousand people round it, among whom were many gownsmen from Cambridge. I was hardly able to stand on my feet, and extremely hoarse with a cold. When I lifted up my foot, to get on the table, an horrible dread overwhelmed me; but the moment I was fixed thereon, I seemed as unconcerned as a statue. I gave out my text, (Gal. iii. 10, 11,) and made a pause, to think of something pretty to set off with; but the Lord so confounded me, (as indeed it was meet, for I was seeking not his glory, but my own,) that I was in a perfect labyrinth; and found, if I did not begin immediately, I must go down without speaking. So I broke out with the first word that occurred, not knowing whether I should be able to add any more. Then the Lord opened my mouth, enabling me to speak near an hour, without any kind of perplexity; and so loud, that every one might hear. The audience behaved with great decency. When sermon was over, I found myself so cool and easy, so cheerful in spirit, and wonderfully strengthened in body, I went into an house, and spoke again near an hour, to about two hundred people. In the morning I preached again to about a thousand. Mr. H——s engaged to preach in Orwell-field on Tuesday evening. I gave notice that I designed to preach on Monday se'nnight at Grandchester, a mile from Cambridge.

"'Mr. H——s and I have agreed to go into Hertfordshire; afterwards to separate, and go round the neighbourhood, preaching in the fields, wherever a door is opened, three or four days in every week.' Believe me

"Your affectionate servant,

"J. B."

Fri. JUNE 1.—The rain began when we took horse, and attended us all the way to Berwick. When I was tolerably dry, I sent to the Mayor, who readily granted the use of the Town-hall. Here I preached about seven to a drowsy congregation, on, "Why will ye die, O house of Israel?" And again a little after seven in the morning, on, "I would thou wert either cold or hot." In the evening I preached in the Court-house at Alnwick, to a people quite of another

spirit; having the power, as well as the form, of godliness, and panting after the whole image of God.

JUNE 3. (Being *Whit-Sunday.*) I preached at eight in the Court-house; but it was much crowded, and exceeding hot. So in the afternoon I went to the Cross, and cried aloud, in the name of my Master, "If any man thirst, let him come unto me and drink."

Mon. 4.—I preached in Placey-square at one, to an earnest, loving congregation; and inquired of one of them, James Gillies, concerning a report I had heard the day before. He informed me, that when he was a little child, he had just learned his Christ-cross row: but this he soon forgot. Between twenty and thirty he was deeply convinced of sin; at which time, feeling a strong persuasion he could read, he went into a neighbour's house, took up a Bible, and read distinctly; which he has done ever since.

After preaching, I rode on to Newcastle. Certainly if I did not believe there was another world, I should spend all my summers here; as I know no place in Great Britain comparable to it for pleasantness. But I seek another country, and therefore am content to be a wanderer upon earth.

Wed. 6.—I preached at Gateshead-fell to a numerous congregation. In earnestness the colliers of Gateshead utterly shame the colliers of Kingswood; scarce thirty of whom think it worth while to hear the word of God on a week-day, not even when I preach: and here the house will scarce contain the week-day congregation of a Local Preacher.

Sat. 9.—I rode to Sunderland, and preached in the shell of their house. The people of this town likewise are hungry for the word, and receive it with all gladness. *Sunday*, 10. The house contained us at eight, but at one I was obliged to stand in the great street, and declare to an attentive multitude, "Ye must be born again." In the evening I preached to some thousands at Newcastle, near the Keelmen's Hospital: if haply God might bring back some of them who ran well many years ago.

Wed. 13.—After preaching at the Fell, I rode to Chester. The congregation was deeply serious, both in the evening and at five in the morning. Thence we crossed the country to Newlands, where I was met by poor John Brown, who has refrained from preaching till he is fallen into deep despair. I preached on, "I will hear their backsliding:" but the word did not reach his heart.

I never saw near so large a congregation at Sheephill as we

had at six in the evening. What is wanting in this whole country? Only more labourers.

Sat. 16.—I rode to Widdrington, and preached at one to a congregation gathered from all parts. The Court-house at Alnwick was pretty well filled in the evening; and in the morning, *Sunday*, 17, we had a sound, useful sermon at church, and a serious, well-behaved congregation. I preached in the market-place about five; and I trust God applied the word, "Ye must be born again."

Mon. 18.—Having an uneasy horse, I was tired enough when we came into Morpeth: but after resting a while, I was strengthened to preach "Christ crucified" in the market-place, to such a congregation as was never seen there before: and a solemn awe seemed to sit on every face, officers and gentlemen, as well as common people. After preaching at Placey in the evening, I rode back to Newcastle.

Wed. 20.—I endeavoured to compose the little differences which had much hurt the poor people at Gateshead-fell. O what zeal, what prudence and patience, are requisite to bear the manners of an untoward people, and to train them up in Christian discipline, till they come to the full stature of Christ!

Thur. 21.—I preached at Nafferton at one. As I was riding thence, one stopped me on the road, and said, "Sir, do not you remember, when you was at Prudhoe, two years since, you breakfasted at Thomas Newton's? I am his sister. You looked upon me as you was going out, and said, 'Be in earnest.' I knew not then what earnestness meant, nor had any thought about it: but the words sunk into my heart, so that I could never rest any more, till I sought and found Christ."

Fri. 22.—I rode to S——k, and preached to my old congregation of colliers, on, "Why will ye die, O house of Israel?" After preaching, a servant of Mr. —— came and said, "Sir, my master discharges you from preaching any more on his ground; not out of any disrespect to you, but he will stand by the Church." "Simple master Shallow!" as Shakspeare has it: wise master Rector, his counsellor!

Sat. 23.—I spoke to each of the society in Sunderland. Most of the robbers, commonly called smugglers, have left us; but more than twice the number of honest people are already come in their place: and if none had come, yet should I not dare to keep those who steal either from the King or subject.

Sun. 24.—I preached in the street at eight; about one at South-shields, and at five in North-shields. The greatest

part of them seemed to hear as for their lives. So are these lions also become lambs. O for zealous, active, faithful labourers! How white are the fields unto the harvest!

On *Monday* and *Tuesday* evening I preached abroad, near the Keelmen's Hospital, to twice the people we should have had at the house. What marvel the devil does not love field-preaching? Neither do I: I love a commodious room, a soft cushion, an handsome pulpit. But where is my zeal, if I do not trample all these under foot, in order to save one more soul?

Thur. 28.—We had the general meeting of the Stewards, by whom I found the societies in this Circuit still contain about eighteen hundred members. I hope not many of these will be choked by the thorns.

Fri. 29.—About eleven I set out for Swalwell, in a fair, mild morning; but in half an hour the rain poured down, so that in a few minutes I was wet from head to foot; and when I came thither, where to preach I knew not, for the house would not contain a third of the people. Just then the Dissenting Minister sent to offer me the use of his meeting-house. I went thither without delay: there was a large congregation, and a blessing in the midst of them.

Sat. 30.—I preached in Winlington at noon. The sun was very hot, and shone full upon my head; but the wind was very high and very cold; so that the one tempered the other while I was declaring the grace of God to a well-meaning multitude, who know little as yet, but are willing to know "the truth as it is in Jesus." I preached at Sheep-hill in the evening, and returned to Newcastle as fresh as I was in the morning.

Sun. JULY 1.—Between eight and nine I preached to a quiet multitude in Gateshead. At two I preached in the Fell, to the largest congregation which had ever been seen there; and in the evening, near the Keelmen's Hospital, to full as many as my voice would reach. It was a season of love; and God caused the mountains to flow down at his presence.

While the society was gathering, I went to a young woman, who was some days since suddenly struck with what they called madness; and so it was, but a diabolical madness, as plainly appeared from numerous circumstances: however, after we had been at prayer, she fell asleep, and never raged or blasphemed after.

Mon. 2.—I rode to Durham, and went at one to the meadow by the river side, where I preached two years ago. The congregation was now larger by one half; but the sun

was so scorching hot upon my head, that I was scarce able to speak. I paused a little, and desired God would provide us a covering, if it was for his glory. In a moment it was done; a cloud covered the sun, which troubled us no more. Ought voluntary humility to conceal these palpable proofs, that God still heareth the prayer?

Between two and three we took horse. The sun now shone again, and with so intense an heat, that I know not how we could have endured it, but that the wind came in our face, by the help of which we got pretty well to Hartlepool. I suppose we had all the town with us in the evening, either in the street or the adjoining houses. And God was pleased to touch the hearts of many, even among this dull, heavy, sleepy people.

Tues. 3.—I wrote to Dr. Taylor as follows:—

"REV. SIR, *Hartlepool, July* 3, 1759.

"I ESTEEM you as a person of uncommon sense and learning; but your doctrine I cannot esteem. And some time since I believed it my duty to speak my sentiments at large, concerning your doctrine of original sin. When Mr. Newton, of Liverpool, mentioned this, and asked, whether you designed to answer, you said, you thought not; for it would only be a personal controversy between Jo. W——y and Jo. T——r. How gladly, if I durst, would I accept of this discharge, from so unequal a contest! For I am thoroughly sensible, humanly speaking, it is *formica contra leonem.** How gladly, were it indeed no other than a personal controversy! But certainly it is not; it is a controversy *de re*, if ever there was one in the world. Indeed, concerning a thing of the highest importance; nay, all the things that concern our eternal peace. It is Christianity or Heathenism! For take away the scriptural doctrine of redemption, or justification, and that of the new birth, the beginning of sanctification; or, which amounts to the same, explain them as you do, suitably to your doctrine of original sin; and what is Christianity better than Heathenism? Wherein (save in rectifying some of our notions) has the religion of St. Paul any pre-eminence over that of Socrates or Epictetus?

"This is therefore, to my apprehension, the least a personal controversy of any in the world. Your person and mine are out of the question. The point is, Are those things that have been believed for many ages throughout

* "An ant opposed to a lion."—EDIT.

the Christian world, real solid truths; or monkish dreams, and vain imaginations?

"But farther, it is certain between you and me there need be no personal controversy at all. For we may agree to leave each other's person and character absolutely untouched, while we sum up and answer the several arguments advanced, as plainly and closely as we can.

"Either I or you mistake the whole of Christianity from the beginning to the end. Either my scheme or yours is as contrary to the scriptural as the Koran is. Is it mine or yours? Yours has gone through all England, and made numerous converts. I attack it from end to end: let all England judge, whether it can be defended or not.

"Earnestly praying that God may give you and me a right understanding in all things, I am, Reverend Sir,

"Your servant for Christ's sake,

"J W."

Wed. 4.—Mr. Jones preached at five, I at eight. Toward the close of the sermon, a queer, dirty, clumsy man, I suppose a country wit, took a great deal of pains to disturb the congregation. When I had done, fearing he might hurt those who were gathered about him, I desired two or three of our brethren to go to him, one after the other, and not say much themselves, but let him talk till he was weary. They did so, but without effect, as his fund of ribaldry seemed inexhaustible. W. A. then tried another way. He got into the circle close to him, and, listening a while, said, "That is pretty; pray say it over again." "What! are you deaf?" "No; but for the entertainment of the people. Come; we are all attention." After repeating this twice or thrice, the wag could not stand it; but, with two or three curses, walked clear off.

In the evening I began near Stockton market-place as usual. I had hardly finished the hymn, when I observed the people in great confusion, which was occasioned by a Lieutenant of a man-of-war, who had chosen that time to bring his press-gang, and ordered them to take Joseph Jones and William Alwood. Joseph Jones telling him, "Sir, I belong to Mr. Wesley,' after a few words he let him go; as he did likewise William Alwood, after a few hours, understanding he was a licensed Preacher. He likewise seized upon a young man of the town; but the women rescued him by main strength. They also broke the Lieutenant's head; and so stoned both him and his men, that they ran away with all speed.

Fri. 6.—I rode on to Yarm. The heat of the day was hardly to be borne; but in the evening it was extremely pleasant; and the whole congregation were deeply serious.

Sat. 7.—At one I was at Hutton-Rudby, six miles south of Yarm, where they have just built a preaching-house; but it would not contain a fourth of the congregation; and what place to choose I could not tell, no shade being at hand, and the sun shining near as hot as it used to do in Georgia. Finding no other way, I stood in the street, near an house, which sheltered some of the people; the rest seemed not to know whether it was hot or cold, God so plenteously refreshed their souls. Much the same congregation was at Potto in the evening; and with the same blessing.

Having preached considerably longer, both at noon and night, than I am accustomed to do, I was so hoarse in the morning, *Sunday*, 8, that I knew not what I should do to go through the work of the day. However, I began it by preaching on the green at Stokesley to a multitude of people. Thence I rode to Guisborough, at the foot of the mountains. The sun would have been insupportable, but that we had a strong wind full in our face, for the greatest part of the day. At twelve we had a lovely congregation, in a meadow near the town, who drank in every word that was spoken, as the thirsty earth the showers. The sixteen miles, so called, from hence to Robinhood's-bay, took us between five and six hours riding; so that when I came thither I was quite exhausted. However, I went to the quay, where a large congregation was waiting; and all behaved well, but an honest tar, who was much disturbed at my saying, "No man is delivered from the fear of death, but he that fears God."

Tues. 10.—We took horse at half an hour past three, and rode over the huge mountains to Scarborough. I began to preach near the main street at seven. The congregation was large, and some of them wild enough; but in a short time all were quiet and still; nor did I hear one unkind word when I had done.

In the afternoon I rode to York, where I thought to rest a few days, being almost worn out; but it was judged quite necessary I should go to Hull, lest the little flock should be discouraged: so, on *Friday*, 13, I set out early, and reached Pocklington between eight and nine. The last time I was here they rung the bells, in order to drown my voice. But he who then paid the ringers is run away; so I had a quiet and serious audience. I had a far finer congregation at Hull: so, for once, the rich have the Gospel preached!

At night Charles Delamotte called upon me, and seemed to be the same loving, simple man still. I should not repent my journey to Hull, were it only for this short interview.

Sat. 14.—I preached at eight in Mr. Hilton's yard, near the great street in Beverley; and was surprised to see so quiet and civil a congregation, where we expected nothing less. All the men were uncovered, and the whole audience was attentive, from beginning to end; nor did one person give us a rude word, while we rode from one end of the town to the other. This, with the large and earnest congregation at York in the evening, made me forget all my labour.

Sun. 15.—I began reading to the society an account of the late work of God at Everton; but I could not get through. At first there were only silent tears on every side; but it was not long before several were unable to refrain from weeping aloud: and quickly a stout young man dropped down, and roared as in the agonies of death. I did not attempt to read any farther, but began wrestling with God in prayer. We continued herein till near nine o'clock. What a day of jubilee was this!

Tues. 17.—I left York, and, about noon, preached at Tadcaster. Distant thunder did not lessen the number, but increased the seriousness, of the congregation, who appeared entirely different from those I saw here two years ago.

At seven in the evening I preached to an immense congregation at the foot of a high mountain near Otley. *Wednesday*, 18. I rode on to Mr. Marshal's, at Guiseley, the Capua of Yorkshire.

Hic nemus, hic gelidi fontes, hic mollia prata. *

It is well God is here, or who could bear it?

Hence we rode to Keighley, where is a loving, earnest, well-established people. Here many of our Preachers met me, and many of our brethren; and God was with us in all our assemblies.

Fri. 20.—We went on to Colne, (formerly, I suppose, a Roman colony,) situate on the top of an high round hill, at the edge of Pendle Forest. I preached at eleven in an open space, not far from the main street; and I have seldom seen a more attentive or decently-behaved congregation. How is the scene changed, since the drunken mob of this town used to be a terror to all the country!

We rode to Broad-clough in the afternoon, a lone house,

* "In this delightful place are shady woods, cool fountains, and smooth and pleasant meadows."—EDIT.

in the midst of the Lancashire mountains. The people came in from all quarters, and it was a season of great refreshment. Among the rest was Mr. M——r, who gave us an account of his late trials. I wonder the butcher (Doctor, so called) to whom he was committed, did not murder him: he took true pains so to do; but his chain did not reach so far.

Sat. 21.—Mr. Grimshaw led us to Gawksham, another lone house, on the side of an enormous mountain. The congregation stood and sat, row above row, in the sylvan theatre. I believe nothing on the postdiluvian earth can be more pleasant than the road from hence, between huge, steep mountains, clothed with wood to the top, and washed at the bottom by a clear, winding stream. At four I preached to a very large congregation at Heptonstall, and thence rode on to Haworth.

Sun. 22.—At ten Mr. Milner read Prayers; but the church would not near contain the congregation: so, after Prayers, I stood on a scaffold close to the church, and the congregation in the church-yard. The communicants alone filled the church. In the afternoon the congregation was nearly doubled; and yet most of these were not curious hearers, but men fearing God.

Mon. 23.—I preached near Huddersfield, to the wildest congregation I have seen in Yorkshire: yet they were restrained by an unseen hand; and I believe some felt the sharpness of his word. I preached at Halifax in the evening; but the preaching-house was like an oven. *Tuesday*, 24. The house was well filled at five. About seven in the evening I preached at Bradford, at the door of the h use, as it could not contain one half of the congregation. *Wednesday*, 25. I talked with most of those whom Edward Hales had torn from their brethren. Just as he was coming to widen the breach, it pleased God to take him to himself. The wanderers were now willing to return, and I received them again, I trust, for ever.

Thur. 26.—I preached in Gildersome at noon, and at Morley in the evening. A flame is suddenly broke out here, where it was least of all expected; and it spreads wider and wider. When God *will* work, who is able to stay his hand?

Sun. 29.—I preached about eight at Birstal. The congregation covered a great part of the field, and my voice was exceedingly strengthened, so that I believe all could hear. At one I enforced those solemn words on an immense multitude: "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent."

I shall easily be excused for adding here a farther account of the work of God in and near Everton :—

"On Monday, July 9, I set out, and on Wednesday noon reached Potton, where I rejoiced at the account given by John Keeling of himself and others. He was justified, it seems, on that memorable Sabbath, but had not a clear witness of it till ten days after; about which time his sister (who was, on that day, in great distress) was also set at liberty. I discoursed also with Ann Thorn, who told me of much heaviness following the visions with which she had been favoured; but said she was at intervals visited still with such overpowering love and joy, especially at the Lord's supper, that she often lay in a trance for many hours. She is twenty-one years old. We were soon after called into the garden, where Patty Jenkins (one of the same age) was so overwhelmed with the love of God, that she sunk down, and appeared as one in a pleasant sleep, only with her eyes open; yet she had often just strength to utter, with a low voice, ejaculations of joy and praise; but no words coming up to what she felt, she frequently laughed while she saw his glory. This is quite unintelligible to many; for a stranger intermeddleth not with our joy. So it was to Mr. M——, who doubted whether God or the devil had filled her with love and praise. O the depth of human wisdom! Mr. R——, the mean time, was filled with a solemn awe. I no sooner sat down by her than the Spirit of God poured the same blessedness into my soul. Hers continued till the time we were to set out for Cockin-hatley. Then her strength was restored in a moment, and we walked together, sixteen in number, singing to the Lord as we went along.

"Mr. Hicks preached an excellent sermon on the Strait Gate. The next morning, Thursday, 12, he gave me leave to take an extract from his journal: but I had only time to write the occurrences of one morning, as follows:—

"June 6, 1759.—I spoke this morning at Orwell, on Isaiah lv. 1. One who had been before convinced of sin, fell down in a kind of fit, and broke out, in great anguish of soul, calling on the Lord Jesus for salvation. He wrought as in the agonies of death, and was quite bathed in sweat. He beat the chair against which he kneeled, as one whose soul drew nigh unto hell. His countenance then cleared up at once: we hoped he would be presently set at liberty; but on a sudden he was more distressed than ever, being in the sharpest conflict. Every muscle of his body was in strong agitation, as if nature was just dissolving. I never saw any

convulsion-fit so violent. But in a moment God dispelled the cloud. His face was again covered with smiles, and he spake as seeing the Lord near him. He cried unto Him; and the Lord hearing pronounced him freely forgiven. At that instant he clapped his hands, and cried aloud, 'Jesus is mine! He is my Saviour!' His soul was in peace; neither did he find the least bodily pain or soreness. I asked, 'For what would you undergo this again?' He said, 'Not for all the world; but I would suffer more rather than be without Christ: yea, for his sake, I would suffer all things.' 'An unwise man doth not consider this; a fool doth not understand it.'

"This morning, Ann Simpson, aged sixteen or seventeen, lay near an hour in the utmost distress, shrieking out, 'Christ! Christ!' and no other word; her face all the time being violently distorted. I left her awhile, but could scarce sit down before I heard the voice of praise. I went, and found her heaviness turned into joy, even the joyful assurance that her sins were pardoned. She sprang by me to a young woman who lay in a kind of trance, and clasped her in her arms, breathing forth praise to God. I retired again, but had not been long seated ere she came in, running to me in a transport of praise. I asked her, why she cried out continually, 'Christ! Christ!' She answered, 'I thought myself at that time on a little island, and saw Satan in a hideous form, just ready to devour me, hell all round open to receive me and myself ready to drop in; while no help appeared, nor any way to escape. But just as I was dropping in, the Lord appeared between me and the great gulf, and would not let me fall into it. As soon as I saw him, all my trouble was gone, and all the pain I felt before; and ever since I have been light and joyful, and filled with the love of God.'

"So far Mr. Hicks, who told me he was first convinced of sin August 1st, 1758; and finding peace in about six weeks, first preached the Gospel on September 17th. From that time he was accounted a fool and a madman. About two thousand souls seem to have been awakened by Mr. B. and him within this twelvemonth.

"Fri. 13.—Mr. R——, as well as Mr. M——, was in doubt concerning the work of God here. But this morning they were both fully convinced, while Alice Miller, the little pale girl, justified May 20, who is in the sixteenth, and Molly Raymond, who is in the twelfth, year of her age, related their experience; their artless confidence confirming all their words. We walked this forenoon to Tadlow, in

Cambridgeshire, to hear Mr. B., but came too late for the sermon. However, the account we received of the wonderful works of God, in this and the neighbouring places, was matter of great rejoicing to me, as are all manifestations of the world to come.

"Sat. 14.—Mr. B., being ill, desired me to exhort a few people in his house, which the Lord enabled me to do with such ease and power, that I was quite amazed. The next morning, at seven, his servant, Caleb Price, spoke to about two hundred people. The Lord was wonderfully present, more than twenty persons feeling the arrows of conviction. Several fell to the ground; some of whom seemed dead; others, in the agonies of death, the violence of their bodily convulsions exceeding all description. There was also great crying and agonizing in prayer, mixed with deep and deadly groans on every side.

"When sermon was ended, one brought good tidings to Mr. B. from Grandchester, that God had there broken down seventeen persons, last week, by the singing of hymns only; and that a child, seven years old, sees many visions, and astonishes the neighbours with her innocent, awful manner of declaring them.

"While Mr. B. preached in the church, I stood with many in the church-yard, to make room for those who came from far; therefore I *saw* little, but *heard* the agonizing of many, panting and gasping after eternal life. In the afternoon, Mr. B. was constrained, by the multitude of people, to come out of the church, and preach in his own close. Some of those who were here pricked to the heart, were affected in an astonishing manner. The first man I saw wounded would have dropped, but others catching him in their arms, did, indeed, prop him up, but were so far from keeping him still, that he caused all of them to totter and tremble. His own shaking exceeded that of a cloth in the wind. It seemed as if the Lord came upon him like a giant, taking him by the neck, and shaking all his bones in pieces. One woman tore up the ground with her hands, filling them with dust and with the hard-trodden grass, on which I saw her lie, with her hands clinched, as one dead, when the multitude dispersed. Another roared and screamed in a more dreadful agony than ever I heard before. I omitted the rejoicing of believers, because of their number and the frequency thereof, though the manner was strange; some of them being quite overpowered with divine love, and only showing enough of natural life to let us know they were overwhelmed with joy and life eternal. Some continued

long as if they were dead, but with a calm sweetness in their looks. I saw one who lay two or three hours in the open air, and being then carried into the house, continued insensible another hour, as if actually dead. The first sign of life she showed was a rapture of praise intermixed with a small joyous laughter.

"Mon. 16.—Mr. B. this evening preached in his house, where I observed Molly Raymond leaning all the while as if asleep; but an hour or two after she desired to speak with him. I wondered she was not gone home, and was concerned that so little a girl should have so far to go in the dark without company. Mr. B. told me, neither she nor the other justified children were afraid of any thing.

"Tues. 17.—We walked toward Harlston, near which Mr. B. overtook us. He was greatly fatigued and dejected, and said, 'I am now so weak, I must leave off field-preaching.' Nevertheless, he cast himself on the Lord, and stood up to preach, having near three thousand hearers. He was very weak at first, and scarce able to speak; but God soon performed his promise, imparting new strength to him, and causing him to speak with mighty power. A great shaking was among the dry bones. Incessant were the cries, groans, wringing of hands, and prayers of sinners, now first convinced of their deplorable state. After preaching, he was lively and strong, so that the closeness of a crowded room neither affected his breath, nor hindered his rejoicing over two children, one about eight, the other about six years old, who were crying aloud to God for mercy.

"Not only Harlston, but Stapleford and Triplow, to which Mr. B. was now going, were places in which he had never preached the Gospel, and probably never would have done, had it not been for the thundering sermons made against him from their several pulpits. So does Satan frequently overshoot himself, and occasion the downfal of his own kingdom.

"I had been very ill the preceding week: wherefore, last night I had recourse to God in prayer; and this morning, instead of rising with difficulty at eight or nine, as I had usually done, I rose with ease at five; and instead of losing my strength in a mile or two, I walked eighteen without any weakness or weariness.

"Wed. 18.—We called at the house where Mr. B. had been preaching in the morning, and found several there rejoicing in God, and several mourning after him. While I prayed with them, many crowded into the house, some of whom burst into a strange, involuntary laughter, so that my

voice could scarce be heard; and when I strove to speak louder, a sudden hoarseness seized me. Then the laughter increased. I perceived it was Satan, and resolved to pray on. Immediately the Lord rebuked him, that laughter was at an end, and so was my hoarseness. A vehement wrestling with God ran through the whole company, whether sorrowful or rejoicing, till, beside the three young women of the house, one young man and a girl about eleven years old, who had been counted one of the wickedest in Harlston, were exceedingly blessed with the consolations of God.

"Among those under conviction was an elderly woman, who had been a scoffer at the Gospel, and a keen ridiculer of all that cried out; but she now cried louder than any present. Another I observed, who had known the Lord above five-and-twenty years. When Mr. B—— first brought the Gospel to her ears, she was filled with gladness, knowing this was the same salvation which God had long ago brought to her heart.

"We walked hence to the middle of Shelford-moor; and seeing no person but a young woman who kept sheep, the solitude invited us to stop and sing an hymn; the sound whereof reached her: she came up slowly, weeping as she came, and then stood by a brook of water over against us, with the tears running down her cheeks apace. We sang another hymn for this mourner in Sion, and wrestled for her with God in prayer. But he did not yet comfort her: and indeed I have observed of the people in general who hear Mr. B——, their convictions are not only deep and violent, but last a long time. Wherefore those that are offended at them who rejoice, should consider how terrible a cup they received first. Now they are all light; but they well remember the darkness and misery, the wormwood and the gall.

"We met Mr. B. at Stapleford, five miles from Cambridge. His heart was particularly set on this people, because he was Curate here five or six years; but never preached a Gospel sermon among them till this evening. About one thousand five hundred persons met in a close to hear him, great part of whom were laughers and mockers. The work of God, however, quickly began among them that were serious; while not a few endeavoured to make sport, by mimicking the gestures of them that were wounded. Both these, and those who rejoiced in God, gave great offence to some stern-looking men, who vehemently demanded to have those wretches horse-whipped out of the close. Need we wonder at this, when several of his own people are unwilling to let God work in his own way? And well may Satan be

enraged at the cries of the people, and the prayers they make in the bitterness of their souls; seeing we know these are the chief times at which Satan is cast out.

"However, in a while many of the scoffers were weary and went away; the rest continued as insensible as before. I had long been walking round the multitude, feeling a jealousy for my God, and praying him to make the place of his feet glorious. My patience at last began to fail, and I prayed, 'O King of glory, break some of them in pieces; but let it be to the saving of their souls!' I had but just spoke, when I heard a dreadful noise on the farther side of the congregation; and, turning thither, saw one Thomas Skinner coming forward, the most horrible human figure I ever saw. His large wig and hair were coal black; his face distorted beyond all description: he roared incessantly, throwing and clapping his hands together with his whole force. Several were terrified, and hasted out of his way. I was glad to hear him, after a while, pray aloud. Not a few of the triflers grew serious, while his kindred and acquaintance were very unwilling to believe even their own eyes and ears. They would fain have got him away; but he fell to the earth, crying, "My burden! My burden! I cannot bear it!" Some of his brother scoffers were calling for horsewhips, till they saw him extended on his back at full length. They then said he was dead: and, indeed, the only sign of life was the working of his breast, and the distortions of his face, while the veins of his neck were swelled, as if ready to burst. He was just before the chief captain of Satan's forces: none was by nature more fitted for mockery; none could swear more heroically, to whip out of the close all who were affected by the preaching. His agonies lasted some hours; then his body and soul were eased.

"When Mr. B. had refreshed himself a little, he returned to the close, and bid the multitude take warning by Skinner, who still lay roaring and tormented on the ground. All the people were now deeply serious; and several hundreds, instead of going when Mr. B. dismissed them, stayed in Mr. Jennings's yard. Many of these, especially men, were truly broken in heart. Mr. B. talked with as many as could come into the house; and seeing what numbers stood hungering without, sent me word to pray with them. This was a grievous cross: I knew it was the Lord's will; but felt such weakness of body and sinking of spirit, and was withal so hoarse, that I supposed few could hear out of some hundreds who stood before me. However, I attempted; and in a moment the Lord poured upon me such a spirit of suppli-

cation, and gave me so clear, strong an utterance, that it seemed I was another man: a farther instance that the servants of God are not sent a warfare on their own charge.

"No sooner had I finished, than we were called to see John Dennis, aged twenty years, who lay on a table. His body was stiff and motionless as a statue; his very neck seemed as if made of iron. He was looking steadfastly up to heaven, and praying aloud with a melodious voice. His words surprised Mr. B. as well as me; who said to the assembly, 'You need no better Preacher; none can tell you the truths of the Gospel more clearly.' And, indeed, his prayer unfolded the whole Christian system with the greatest accuracy. When he came out of the fit, he was in perfect health; but declared he knew not a word of all he had spoken. His mother then informed us, he had had these fits for two years, at least once a day; but he never spoke in any fit till three weeks ago; ever since he prays in them as to-night, but is himself as ignorant of the matter, as if he had been dead all the time.

"It was late when I went to lodge about half a mile off, where I found a young woman reading hymns, and the power of the Lord falling on the hearers; especially one young man, who cried aloud in such bitter anguish, that I soon desired we might join in prayer. This was the seventh time of my praying in public that day; and had I been faithful, I should probably have prayed seven more.

"Thur. 19.—I returned to Mr. J—gs's, who had set out at four in the morning, to hear Mr. B. at Grandchester. He came soon after me, but was scarce able to speak. I never saw a man sweat in such a manner; the large drops seeming fixed all over his face, just like beads of glass. The congregation at Grandchester this morning consisted of about one thousand persons, among whom the Lord was wonderfully present, convincing a far greater number now than even last night. Mr. J—gs was a mild, good-natured Pharisee, who never had been awakened: but he was now thoroughly convinced of his lost estate, and stood for a time in utter despair, with his mouth wide open, his eyes staring, and full of huge dismay. When he found power to speak, he cried out, 'I thought I had led a good life; I thought I was not so bad as others; but I am the vilest creature upon earth; I am dropping into hell! Now, now; this very moment!' He then saw hell open to receive him, and Satan ready to cast him in; but it was not long before he saw the Lord Jesus, and knew he had accepted him. He then cried aloud, in an unspeakable rapture, 'I have got

Christ! I have got Christ!' For two hours he was in the visions of God; then the joy, though not the peace, abated.

"I had left Mr. J—gs but a little while, when I heard John Dennis loudly praising God. I no sooner kneeled by him than the consolations of God came upon me, so that I trembled and wept much. Nor was the Spirit poured out upon us alone; all in the house were partakers of it. J. D. was kneeling when his fit came. We laid him on the ground, where he soon became stiff as last night, and prayed in like manner. Afterwards his body grew flexible by degrees, but was convulsed from head to foot. When he was quite recovered, he said, he was quite resigned to the will of God, who gave him such strength in the inner man, that he did not find any of these things grievous, neither could ask to be delivered from them.

"I walked from Stapleford with twenty persons, to hear Mr. B. at Triplow, and saw many other companies, some before, some behind, some on either hand, going the same way. This brought to my mind the words of Zechariah, 'And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also.'

"Fifteen hundred or two thousand were assembled in the close at Triplow. The only unpolished part of the audience were a few gentlemen on horseback. They were much offended at the cries of those in conviction, but much more at the rejoicing of others, even to laughter: but they were not able to look them in the face for half a minute together. I looked after service at every ring which the people made about those that fell under the word. Here and there was a place with only one, but there were generally two or three together; and on one spot no less than seven, who lay on the ground as if slain in battle. I soon followed Mr. B. to the house, and found both it and the orchard filled with serious people; to whom he spake till his strength failed, and then, seeing them unwilling to depart, desired me to dismiss them with a prayer. I felt great reluctance; but so mightily, when I began, came the Spirit upon me, that I found no want of utterance, while I was praying with about two hundred persons. I thought they had then gone away, but perceived, an hour after, most of them were still in the house or orchard; sighs and groans, prayers, tears, and joyful praise, being intermixed on every side.

"Fri. 20.—I was wakeful before five; but, conferring with flesh and blood, I slept again. Mr. B. sent for me at

seven; but I was then so weak, I could not go till the people were dispersed. Three times more persons were struck with convictions this morning, than had been last night. Mr. B. had prayed with them till near fainting, who then sent for me to come; and who knows what God might have done even by me, if I had not been indulging my vile body? I was glad to see a woman, supposed the chief sinner in the town, now rolling on the earth, screaming and roaring in strong convictions. The man of the house informed us of her having had nine or ten children by whoredom; and that, being at last married, her husband was more angry with her for hearing the word, than he would probably have been for committing adultery. Nor was her Minister displeased that she never came to church, but mightily strove to prevent both her and all the sinners of his parish from going to hear the Gospel. I observed also a beggar-girl, seven or eight years old, who had scarce any clothes but a ragged piece of old rug. She too had felt the word of God as a two-edged sword, and mourned to be covered with Christ's righteousness.

"From Triplow I walked to Orwell, and thence to Everton, in weakness of body and heaviness of spirit. Mr. B. was preaching when I came in. Here God again refreshed my soul. I shook from head to foot, while tears of joy ran down my face, and my distress was at an end.

"Sat. 21.—I was troubled for some of our brethren, who began to doubt whether this was a work of God, or of the devil; John Keeling in particular, who, instead of his frank, lively zeal, and happiness in God, was now filled with gloomy discontent, and grown dark, sullen, and reserved. As we were walking together, he told me it was his resolution to keep himself to himself; to let them who struggled, so struggle as they would, and leave all those to themselves whom Satan cast into visions or trances, till Satan brought them out again. 'But,' he added, 'I am so uneasy, I don't know what to do; and most of our people begin to shun one another.' The snare was now broken. He saw the delusion he had been in; and, I trust, will hereafter shun the troublers of Israel.

"Sun. 22.—The church was quite filled, and hundreds were without. And now the arrows of God flew abroad. The inexpressible groans, the lamenting, praying, roaring, were so loud, almost without intermission, that we who stood without could scarce help thinking all in the church were cut to the heart. But, upon inquiry, we found about two hundred persons chiefly men. cried aloud for mercy

but many more were affected, perhaps as deeply, though in a calmer way.

"I rejoiced to see many from Cambridgeshire, particularly John Dennis, Thomas Skinner, and the sorrowful young woman with whom we had prayed on Shelford-Moor. Now too came good news from several parts, especially Grandchester; where ten more persons were cut to the heart in singing hymns among themselves; and the little child before-mentioned continues to astonish all the neighbourhood. A noted physician came some time ago, and closely examined her. The result was, he confessed it was no distemper of mind, but the hand of God.

"I sought for Thomas Skinner after morning service, and found him, with many more, singing hymns under a tree. When they stopped, I asked, 'How do you find your mind now?' Instead of speaking, he looked upon me with great steadiness, fetched a deep sigh, burst out into tears and prayers, and, throwing himself along on the ground, fell into more and more agony, till he roared aloud. I told him how great a sinner I had been; but the more I spoke, the more was he distressed. Wherefore John Dennis and I went to prayer for him; but his deliverance was not yet. Make him, O Lord, a greater champion for thy truth than ever he was against it!

"Mr. B. preached in his close this afternoon, though in great bodily weakness: but when he is weakest, God so strengthens him, that it is surprising to what a distance his voice reaches. I have heard Mr. Whitefield speak as loud, but not with such a continued, strong, unbroken tenor.

"Mon. 23.—Mr. Keeling and I walked to Bedford. I was relating there how God had plucked such a brand as me out of the burning; but my voice was quickly stopped by rejoicing; and I have often found, that nothing I can say makes so much impression on myself or others, as thus repeating my own conversion.

"The first time I saw Mr. B. was June 2, 1758: but I scarce thought of him again till June 7, as I was walking up to Luton-down. There an awful sense of God's presence fell upon me, and my voice grew louder and louder, in proportion to the joy of my soul, with a strong impulse to pray for the success of Mr. B.'s labours; and such a foresight did the Lord give me of what he was bringing to pass through his ministry, that I was quite overwhelmed for near an hour; till my voice was lost, and only tears remained. And O, how graciously has the God of truth accomplished all those things With what delight hast

Thou since caused me to walk round the walls of thy Sion, to mark well her bulwarks, and count the towers thereof!"

Wed. AUGUST 1.—A few of us spoke freely and largely to a brother who had been "overtaken in a fault," and endeavoured to "restore him in the spirit of meekness;" and we were much comforted over him; having great hope that God would restore his usefulness, as well as his strength.

Thur. 2.—I rode to Sheffield, and preached at one to a large and quiet congregation. I was afterward desired to visit Mr. Dodge, Curate of the new church. I found him on the brink of eternity, rejoicing in God his Saviour. Thence I went on to Rotherham, and talked with five men and six women (as I had done with many others before in various places) who believe they are saved from sin. And this fact I believe, that they "rejoice evermore, pray without ceasing, and in every thing give thanks." I believe they feel nothing but love now: what they will do, I leave to God.

Fri. 3.—I preached at Gainsborough, in Sir Nevil Hickman's great hall. It is full as large as the Weaver's Hall, in Bristol. At two it was filled with a rude, wild multitude (a few of a better spirit excepted). Yet all but two or three gentlemen were attentive, while I enforced our Lord's words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" I was walking back through a gaping, staring crowd, when Sir Nevil came and thanked me for my sermon, to the no small amazement of his neighbours, who shrunk back as if they had seen a ghost. Thence I rode to North-Scarle, the last village in Lincolnshire, ten miles short of Newark. Here a great multitude assembled from various parts, most of them wholly unacquainted with the ways of God; indeed to such a degree, that though I spoke as plain as I could, on the first principles of religion, yet it seemed very many understood me no more than if I was talking Greek. O what a condition is the bulk of Reformed Christians in to this day!

Sat. 4.—As we took horse, the rain began, and accompanied us till we alighted in the evening. *Sunday*, 5. Between eight and nine I reached Everton, faint and weary enough. During the prayers, as also during the sermon, and the administration of the sacrament, a few persons cried aloud; but it was not from sorrow or fear, but love and joy The same I observed in several parts of the afternoon service. In the evening I preached in Mr. Hicks's church. Two or three persons fell to the ground, and were extremely

convulsed; but none cried out. One or two were filled with strong consolation.

Mon. 6.—I talked largely with Ann Thorn, and two others, who had been several times in trances. What they all agreed in was, 1. That when they went away, as they termed it, it was always at the time they were fullest of the love of God: 2. That it came upon them in a moment, without any previous notice, and took away all their senses and strength: 3. That there were some exceptions: but in general, from that moment, they were in another world, knowing nothing of what was done or said, by all that were round about them.

About five in the afternoon I heard them singing hymns. Soon after, Mr. B. came up, and told me, Alice Miller (fifteen years old) was fallen into a trance. I went down immediately, and found her sitting on a stool, and leaning against the wall, with her eyes open and fixed upward. I made a motion as if going to strike; but they continued immovable. Her face showed an unspeakable mixture of reverence and love, while silent tears stole down her cheeks. Her lips were a little open, and sometimes moved; but not enough to cause any sound. I do not know whether I ever saw an human face look so beautiful: sometimes it was covered with a smile, as from joy, mixing with love and reverence; but the tears fell still, though not so fast. Her pulse was quite regular. In about half an hour I observed her countenance change into the form of fear, pity, and distress; then she burst into a flood of tears, and cried out, "Dear Lord; they will be damned! They will all be damned!" But in about five minutes her smiles returned, and only love and joy appeared in her face. About half an hour after six, I observed distress take place again; and soon after she wept bitterly, and cried out, "Dear Lord, they will go to hell! The world will go to hell!" Soon after, she said, "Cry aloud! Spare not!" And in a few moments her look was composed again, and spoke a mixture of reverence, joy, and love. Then she said aloud, "Give God the glory." About seven her senses returned. I asked, "Where have you been?"—"I have been with my Saviour." "In heaven, or on earth?"—"I cannot tell; but I was in glory." "Why then did you cry?"—"Not for myself, but for the world; for I saw they were on the brink of hell." "Whom did you desire to give the glory to God?"—"Ministers that cry aloud to the world: else they will be proud; and then God will leave them, and they will lose their own souls."

I preached at eight, on, "The wicked shall be turned into hell, and all the people that forget God." The whole congregation was earnestly attentive; but not above one or two cried out; and I did not observe any that fainted away, either then or in the morning. I have generally observed more or less of these outward symptoms to attend the beginning of a general work of God: so it was in New-England, Scotland, Holland, Ireland, and many parts of England; but after a time they gradually decrease, and the work goes on more quietly and silently. Those whom it pleases God to employ in his work ought to be quite passive in this respect: they should choose nothing, but leave entirely to him all the circumstances of his own work.

Tues. 7.—After preaching at four (because of the harvest) I took horse, and rode easily to London. Indeed I wanted a little rest; having rode, in seven months, above four-and-twenty hundred miles.

Wed. 8.—Our Conference began, the time of which was almost entirely employed in examining whether the spirit and lives of our Preachers were suitable to their profession. On *Saturday*, in the afternoon, we concluded. Great was the unanimity and love that reigned among us; and if there were any who hoped or feared the contrary, they were happily disappointed.

Sun. 12.—I was afraid to look forward to the work of the day, knowing my strength was not sufficient for it: but God looked to that; for though I was exceeding weak at Snowsfields in the morning, I was stronger at noon; and after preaching in the afternoon in the fields, and meeting the society, I felt no weakness at all.

Mon. 13.—I took a little ride to Croydon, one of the seats of the Archbishops of Canterbury. Was it one of these who ordered, many years ago, (for the characters are of old standing,) that dreadful inscription to be placed just over the communion-table? "And now, ye Priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord, I will even send a curse among you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it."

The Archbishop's palace is an ancient, venerable pile, and the gardens are extremely pleasant. The late Archbishop had improved them at a large expense; but continual illness prevented his enjoying them; till, after four years' con-

ntant pain, he was called away,—one may nope to the garden of God.

I dined at Mr. B.'s, in Epsom, whose house and gardens lie in what was once a chalk-pit. It is the most elegant spot I ever saw with my eyes; every thing, within doors and without, being finished in the most exquisite taste. Surely nothing on earth can be more delightful. O what will the possessor feel, when he cries out,

> "Must I then leave thee, paradise? then leave
> These happy shades, and mansions fit for gods?"

Fri. 17.—I spent an hour pleasantly and profitably at —— ——'s. How gracious is God, who still preserves him unconsumed in fire! How plain, that with God all things are possible! He can draw the sting either of wealth or death.

Sun. 19.—I preached in the afternoon to an huge multitude in the fields, on, "Now God commandeth all men every where to repent." *Monday*, 27. I rode to Bedford; and, about six, preached on St. Peter's-green. None of the numerous congregation stood with their heads covered except the Germans. Blessed be God, that I have not so learned Christ! If they know no better, I cannot help it!

Tues. 28.—I rode on to Mr. Berridge's, at Everton; and in the evening went to the church, but unusually heavy, and hardly expecting to do any good there. I preached on those words in the second lesson, "We know that we are of God." One sunk down, and another, and another. Some cried aloud in agony of prayer. I would willingly have spent some time in prayer with them; but my voice failed, so that I was obliged to conclude the service, leaving many in the church, crying and praying, but unable either to walk or stand. One young man, and one young woman, were brought with difficulty to Mr. B.'s house, and continued there in violent agonies, both of body and soul. When I came into the room, the woman lay quiet, wrestling with God in silent prayer. But even the bodily convulsions of the young man were amazing: the heavings of his breast were beyond description; I suppose, equal to the throes of a woman in travail. We called upon God, to relieve his soul and body: and both were perfectly healed. He rejoiced in God with joy unspeakable, and felt no pain, or weakness, or weariness. Presently after, the woman also was delivered, and arose, rejoicing in God her Saviour.

Wed. 29.—I rode to Lakenheath, and spoke exceeding plain to an honest, drowsy people. *Thursday*, 30. I preached

at the Tabernacle in Norwich, to a large, rude, noisy congregation. I took knowledge what manner of Teachers they had been accustomed to, and determined to mend them or end them. Accordingly, the next evening, after sermon, I reminded them of two things: the one, that it was not decent to begin talking aloud as soon as service was ended; and hurrying to and fro, as in a bear-garden. The other, that it was a bad custom to gather into knots just after sermon, and turn a place of worship into a coffee-house. I therefore desired, that none would talk under that roof, but go quietly and silently away. And on *Sunday*, SEPTEMBER 2, I had the pleasure to observe, that all went as quietly away, as if they had been accustomed to it for many years.

Mon. 3.—I met the society at five, and explained the nature and use of meeting in a class. Upon inquiry, I found we have now about five hundred members. But an hundred and fifty of these do not pretend to meet at all. Of those, therefore, I make no account. They hang on but a single thread.

Tues. 4.—I walked to Kemnal, nine miles from Norwich, and preached at one o'clock. The ringleader of the mob came with his horn, as usual, before I began. But one quickly catched and threw away his horn; and in a few minutes he was deserted by all his companions; who were seriously and deeply attentive to the great truth, "By grace ye are saved through faith."

Sun. 9.—I met the society at seven; and told them in plain terms, that they were the most ignorant, self-conceited, self-willed, fickle, untractable, disorderly, disjointed society, that I knew in the three kingdoms. And God applied it to their hearts: so that many were profited; but I do not find, that one was offended.

At ten we had another happy opportunity, and many stubborn hearts were melted down. Just at two the great congregation met, and the power of God was again present to heal: though not so eminently as at five, while I was describing "the peace that passeth all understanding." After preaching, I was desired to spend an hour with some whom I supposed to be of our own society. But I soon found my mistake:—

*Sensim medios delapsus in hostes,**

One in particular warmly told me, she could not like mine or Mr. Murlin's doctrine: it always threw her into heaviness. But in dear Mr. Cudworth's she could find comfort.

* "I had imperceptibly fallen into the midst of enemies."—EDIT.

I desired we might pray. God quickly answered for himself: her heart was broke in pieces. She was filled with love, and grief, and shame; but could only tell it by her eyes and her tears.

About this time I received a remarkable letter from abroad; an extract of which follows:—

"*Berlin, August* 26, 1759.

"GOD has again wrought publicly in this place, in the presence of many thousand people. A soldier of the King's Guard was sentenced to be hanged for desertion and theft. He was a wretch abandoned to all manner of wickedness. General K—— was much concerned for his soul. He earnestly desired me to take the charge of it, though we saw no prospect of success. I visited him the day he was condemned, being Thursday. He seemed quite careless and unconcerned. I endeavoured to convince him of sin; but did not perceive any effect. I begged of him not to deceive his own soul, but to consider the condition he was in. On Friday this began to sink into his heart, and on Saturday much more. Perceiving this, I much insisted on those words: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' The effect was astonishing. He laid hold of them by faith, and not only his burden was gone, but he had such experience of the love of Christ as it is impossible to describe: his peace, triumph, and joy increased every hour, till the night before his execution; and indeed were never more observable than when he was brought out of prison. In his way to the place of execution he praised God for dragging him, as it were, with chains to heaven. 'What!' said he, 'will God, after all my hellish actions, give me eternal life into the bargain?' The efficacy of the blood and death of Christ being made known to him by the Holy Ghost, he spoke of nothing but his wedding-day, which was to be this 13th of August. Every one that looked upon him was struck. Officers and all were moved. Being entered into the ring, I once more prayed with him, and gave him the last blessing. But the very instant he was to be turned off, Colonel H. called out, 'Pardon!' I was thunderstruck, and Mittelstadt protested, it was to him like a ball shot through his body. He fainted away for some time. Being recovered, his first words were, 'Why was I not rather hanged, or even crucified, than pardoned? Why am I thus stopped in my course? I should now have been with Christ!' I was myself more afraid of him now than ever. But the grace

of God was strong in his soul. And ever since it has continued the same. Yesterday I was informed by one who went on purpose to inquire, that his whole employ during his confinement (which is to continue six months) is reading, praying, and comforting himself with the blood of Christ."

Mon. 10.—We took horse at half-hour after four. Before eight it was as warm as it is usually at Midsummer. And from ten we had the sun in our face all the way to Colchester. But we had the wind in our face too, or the heat would have been insupportable. I was in a fever from the moment I came into the house. But it did not hinder me from preaching on the green, and afterwards meeting the society. I then lay down as soon as possible, but could not sleep a quarter of an hour, till between two and three in the morning. I do not know that I have lost a night's sleep before, sick or well, since I was six years old. But it is all one: God is able to give strength, either with sleep or without it. I rose at my usual time, and preached at five, without any faintness or drowsiness.

Thur. 13.—We set out between four and five, and rode to Dunmow, about four-and-twenty miles. But here we were at a full stop. None could direct us any farther. So we were to cross the country as well as we could. But whenever we were at a loss (eight or ten times) we met some one to help us out. So about half an hour past one we were come within sixteen miles of Sundon.

An honest blunderer then undertook to direct us a nearer way. By his help we wandered up and down, till our sixteen miles grew into six-and-twenty. However, we got to Sundon before seven, where a considerable number of people soon met; to whom I explained (what they seemed to know very little of) "the grace of our Lord Jesus Christ."

Fri. 14.—I returned to London. *Saturday*, 15. Having left orders for the immediate repairing of West-street chapel, I went to see what they had done, and saw cause to praise God for this also. The main timbers were so rotten, that in many places one might thrust his fingers into them. So that probably, had we delayed till spring, the whole building must have fallen to the ground.

Mon. 17.—I went to Canterbury. Two hundred soldiers, I suppose, and a whole row of officers, attended in the evening. Their number was increased the next evening, and all behaved as men fearing God. *Wednesday*, 19. I preached at Dover, in the new room, which is just finished.

Here also the hearers increase, some of whom are convinced and others comforted daily. *Thursday*, 20. I strongly applied at Canterbury, to the soldiers in particular, "He that hath the Son hath life, and he that hath not the Son of God hath not life." The next day, in my return to London, I read Mr. Huygens's "Conjectures on the Planetary World." He surprised me. I think he clearly proves that the moon is not habitable: that there are neither

"Rivers nor mountains on her spotty globe:"

that there is no sea, no water on her surface, nor any atmosphere: and hence he very rationally infers, that "neither are any of the secondary planets inhabited." And who can prove that the primary are? I know the earth is. Of the rest I know nothing.

Sun. 23.—A vast majority of the immense congregation in Moorfields were deeply serious. One such hour might convince any impartial man of the expediency of field-preaching. What building, except St. Paul's church, would contain such a congregation? And if it would, what human voice could have reached them there? By repeated observations I find I can command thrice the number in the open air, that I can under a roof. And who can say the time for field-preaching is over, while, 1. Greater numbers than ever attend: 2. The converting, as well as convincing, power of God is eminently present with them?

Mon. 24.—I preached about eight at Brentford; and in the evening at Basingstoke, to a people slow of heart and dull of understanding. *Tuesday*, 25. I preached in the new house at Whitchurch; and at Salisbury in the evening. The new room there is, I think, the most complete in England. It strikes every one of any taste that sees it; not with any single part, but an inexpressible something in the whole.

The militia from Hampshire being in town, a large number of them were at the preaching. But it was as music to an horse: such brutish behaviour have I seldom seen. The next evening they behaved, if possible, worse than before. However, many of them, I believe, were struck; for they came again in the morning, and then appeared to be of quite another spirit, earnestly attending to what was spoken. *Thursday*, 27. I had appointed to preach at seven in the evening at Bradford. But when I came, I found Mr. Hart was to preach at six. So I delayed till the church service was ended; that there might not appear (at least on my part) even the shadow of opposition between us.

Fri. 28.—I reached Bristol. *Sunday*, 30. The weather being fair and calm, I preached in the new square, for the sake of many people who do not choose to come to the room. My text was, "Him that cometh unto me, I will in no wise cast out." I believe many found desires of coming to him. O that they may be brought to good effect!

Mon. October 1.—All my leisure time, during my stay at Bristol, I employed in finishing the fourth volume of "Discourses;" probably the last which I shall publish. *Monday*, 15. I walked up to Knowle, a mile from Bristol, to see the French prisoners. Above eleven hundred of them, we were informed, were confined in that little place, without anything to lie on but a little dirty straw, or any thing to cover them but a few foul thin rags, either by day or night, so that they died like rotten sheep. I was much affected, and preached in the evening on, (Exodus xxiii. 9,) "Thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." Eighteen pounds were contributed immediately, which were made up four-and-twenty the next day. With this we bought linen and woollen cloth, which were made up into shirts, waistcoats, and breeches. Some dozen of stockings were added; all which were carefully distributed, where there was the greatest want. Presently after, the Corporation of Bristol sent a large quantity of mattresses and blankets. And it was not long before contributions were set on foot at London, and in various parts of the kingdom; so that I believe from this time they were pretty well provided with all the necessaries of life.

Mon. 22.—I left Bristol, and having preached at Shepton, Coleford, Frome, and Salisbury in my way, on *Thursday*, 25, determined to try if I could do any good at Andover. The congregation at ten in the morning was small; in the evening their number was increased, and I think some of them went away crying out, "God be merciful to me a sinner!"

Fri. 26.—I rode to Basingstoke. I was extremely tired when I came in, but much less so after preaching. I then sent to inquire if there was a vacant place in any of the coaches which were going to London the next day; but they were all full; and I had promised to send back my mare to Bristol. The only way that remained was, to take Joseph Jones's horse, and let him ride behind one of the coaches. So I ordered the horse to be brought soon after four in the morning, and was waiting for the coach, when a post-chaise drove by. I rode close after it, though it was

so dark, I could not see my horse's head; but I could hear, which was enough. About day-break, it drove away; but then I could see the road. It rained without intermission, from the time I took horse, till I came to the Foundery; so that I was wet through a great part of the day. But it did me no hurt at all.

Sun. 28.—I found the ancient spirit in the congregation, both at Spitalfields and the Foundery. *Tuesday*, 30. I preached at Deptford, and rejoiced to find an increasing work there also. *Wednesday* and *Thursday* I spent in revising and perfecting a "Treatise on Electricity." *Friday*, NOVEMBER 2. I spent an hour with that miracle of mercy, Miss ——; a clear proof that God can, even without external means, preserve a bush in the midst of the fire.

Sun. 4.—As I was applying those words, "They neither marry, nor are given in marriage: neither can they die any more; for they are equal to angels;" the power of God fell upon the congregation in a very uncommon manner. How seasonable! O how does God sweeten whatever cross we bear for his sake!

Mon. 12.—I talked with J—— D——, a gentleman's coachman, an uncommon monument of mercy. Last year he was a violent persecutor of the truth, and of his wife, for the sake of it. But the second or third time he heard for himself, he was throughly convinced. Soon after he entered into the society, and in six weeks found peace with God. Yet his natural tempers quickly revived, which made him restless after a thorough change. In spring this restlessness so increased, that he was crying to God day and night, till on Sunday, May 27, he was utterly broken in pieces, and ready to cast away the hope of it. But just as he received the bread in the Lord's supper, the love of God filled his heart; and from that moment he had no doubt, but has continued always rejoicing, always praying, and praising God.

Sat. 17.—I spent an hour agreeably and profitably with Lady G—— H——, and Sir C—— H——. It is well a few of the rich and noble are called. O that God would increase their number! But I should rejoice, (were it the will of God,) if it were done by the ministry of others. If I might choose, I should still (as I have done hitherto) preach the Gospel to the poor.

Mon. 19.—I spent an hour with Mr. B., who has escaped from Guadaloupe, as with the skin of his teeth. He informed me that all the water they had in the voyage, stunk intolerably; that the biscuit was full of maggots; and the

beef mere carrion; so that none could bear to stand near a cask when it was opened. What wonder that the poor men died in troops! Who shall answer for their blood?

Thur. 22.—I took horse between six and seven in one of the coldest mornings I ever remember. We reached St. Alban's without much difficulty; but then the roads were all covered with snow. However, there was a beaten path, though slippery enough, till we turned into the by-road to Sundon. What we could have done there I cannot tell, for the snow lay deeper and deeper, had not a waggon gone awhile before us, and marked the way for six miles, to Mr. Cole's gate.

Fri. 23.—The roads were so extremely slippery, it was with much difficulty we reached Bedford. We had a pretty large congregation; but the stench from the swine under the room was scarce supportable. Was ever a preaching-place over a hog-sty before? Surely they love the Gospel, who come to hear it in such a place.

Sat. 24.—We rode to Everton; Mr. Berridge being gone to preach before the University at Cambridge. Many people came to his house in the evening, and it was a season of great refreshment.

Sun. 25.—I was a little afraid my strength would not suffice for reading prayers, and preaching, and administering the Lord's supper alone, to a large number of communicants; but all was well. Mr. Hicks began his own service early, and came before I had ended my sermon. So we finished the whole before two, and I had time to breathe before the evening service.

In the afternoon God was eminently present with us, though rather to comfort than convince. But I observed a remarkable difference, since I was here before, as to the manner of the work. None now were in trances, none cried out, none fell down or were convulsed: only some trembled exceedingly, a low murmur was heard, and many were refreshed with the multitude of peace.

The danger was, to regard extraordinary circumstances too much, such as outcries, convulsions, visions, trances; as if these were essential to the inward work, so that it could not go on without them. Perhaps the danger is, to regard them too little; to condemn them altogether; to imagine they had nothing of God in them, and were an hinderance to his work. Whereas the truth is, 1. God suddenly and strongly convinced many that they were lost sinners; the natural consequence whereof were sudden outcries and strong bodily convulsions: 2. To strengthen

and encourage them that believed, and to make his work more apparent, he favoured several of them with divine dreams, others with trances and visions: 3. In some of these instances, after a time, nature mixed with grace: 4. Satan likewise mimicked this work of God in order to discredit the whole work: and yet it is not wise to give up this part, any more than to give up the whole. At first it was, doubtless, wholly from God. It is partly so at this day; and he will enable us to discern how far, in every case, the work is pure, and where it mixes or degenerates.

Let us even suppose that in some few cases there was a mixture of dissimulation; that persons pretended to see or feel what they did not, and imitated the cries or convulsive motions of those who were really overpowered by the Spirit of God: yet even this should not make us either deny or undervalue the real work of the Spirit. The shadow is no disparagement of the substance, nor the counterfeit of the real diamond.

We may further suppose, that Satan will make these visions an occasion of pride: but what can be inferred from hence? Nothing, but that we should guard against it; that we should diligently exhort all to be little in their own eyes, knowing that nothing avails with God but humble love. But still to slight or censure visions in general, would be both irrational and unchristian.

Mon. 26.—In the evening I preached in Mr. Hicks's church at Wrestlingworth, and at ten the next morning. The people were deeply attentive, but none were so affected as when I was here last. In the evening Mr. B. returned from preaching before the University. In the midst of the sermon, he informed me, one person cried out aloud, but was silent in a few moments. Several dropped down, but made no noise; and the whole congregation, young and old, behaved with seriousness. God is strong, as well as wise: who knows what work he may have to do here also?

Wed. 28.—I returned to London; and on *Thursday*, 29, the day appointed for the general thanksgiving, I preached again in the chapel near the Seven Dials, both morning and afternoon. I believe the oldest man in England has not seen a thanksgiving-day so observed before. It had the solemnity of the General Fast. All the shops were shut up: the people in the streets appeared, one and all, with an air of seriousness: the prayers, lessons, and whole public service, were admirably suited to the occasion. The prayer for our enemies, in particular, was extremely striking:

perhaps it is the first instance of the kind in Europe. There was no noise, hurry, bonfires, fireworks in the evening; and no public diversions. This is indeed a Christian holiday, a "rejoicing unto the Lord." The next day came the news that Sir Edward Hawke had dispersed the French fleet.

Sun. DECEMBER 9.—I had, for the first time, a love-feast for the whole society. *Wednesday*, 12. I began reading over the Greek Testament and the notes, with my brother and several others; carefully comparing the translation with the original, and correcting or enlarging the notes as we saw occasion.

The same day I spent part of the afternoon in the British Museum. There is a large library, a great number of curious manuscripts, many uncommon monuments of antiquity, and the whole collection of shells, butterflies, beetles, grasshoppers, &c., which the indefatigable Sir Hans Sloane, with such vast expense and labour, procured in a life of fourscore years.

Fri. 14.—I was at a Christian wedding, to which were invited only two or three relations, and five Clergymen, who spent part of the afternoon in a manner suitable to the solemn occasion.

Wed. 19.—I was desired to read over a Chancery bill. The occasion of it was this:—A. B. tells C. D. that one who owed him thirty pounds wanted to borrow thirty more, and asked whether he thought the eighth part of such a ship, then at sea, was sufficient security. He said he thought it was. On this A. B. lent the money. The ship came home: but, through various accidents, the eighth part yielded only twenty pounds. A. B. on this commenced a suit, to make C. D. pay him the residue of his money.

This worthy story is told in no less than an hundred and ten sheets of paper! C. D. answers, he advised to the best of his judgment; not foreseeing those accidents whereby the share which cost two hundred pounds yielded no more than twenty. This answer brought on fifteeen sheets of exceptions, all which a quarter of a sheet might have contained. I desired the plaintiff and defendant to meet me the next day; both of whom were willing to stand to arbitration: and they readily agreed that C. D. should pay half his own costs, and A. B. the rest of the expense.

Fri. 21.—I inquired into the particulars of a very remarkable story:—A ship laden with wheat, and having no other ballast, about one in the morning on Sunday, November 18, the wind blowing hard, shifted her cargo, and

in half an hour sunk. Mr. Austin, the Mate, leaped off her side, as she sunk; and, being an excellent swimmer, kept above water till he saw something floating toward him, which proved to be the capstern of the ship. He got upon it; and, although washed off several times, yet still recovered his seat, and floated all day and all the following night. But on Monday morning he was quite exhausted, and faint, almost to death, with thirst; having swallowed abundance of salt water. In this extremity he saw some apples floating toward him. He took up three, ate them, and was much strengthened. About noon Admiral Saunders's fleet came in sight; one of whose ships saw, and took him up. He could not stand; but being blooded, and put into a warm bed, and fed with small broth, a spoonful or two at a time, he recovered strength apace, and in a few days was as well as ever.

Sat. 22.—I went to Colchester, and on *Sunday*, 23, preached in the shell of the new house. It is twelve-square, and is the best building, of the size, for the voice, that I know in England. *Monday*, 24. We did not set out till after seven, intending to ride about forty miles. But coming to Schole-inn before three, we pushed on, and before seven came safe to Norwich.

Thur. 27.—I began visiting the society, and found the greater part much changed from what they were a year ago. They are indeed fewer in number, but are now of a teachable spirit, willing to be advised, or even reproved: and if two hundred of this spirit remain, they are worth all our labour.

Tues. JANUARY 1, 1760.—We began the service at four in the morning. A great number attended, and God was in the midst, strengthening and refreshing their souls. *Thursday*, 3. In the evening, while I was enforcing those awful words of the Prophet, "The harvest is past, the summer is ended, and we are not saved," a young woman, who had contained herself as long as she could, sunk down and cried aloud. I found this was a new thing in Norwich. The women about her got water and hartshorn in abundance: but all would not do. When the service was ended, I asked her, "What do you want?" She immediately replied, "Nothing but Christ." And indeed what Physician, beside Him, is able to heal that sickness?

Fri. 4.—I preached about one at Forncet, to a much milder people than I left there; and in the evening at Kenninghall, where the Antinomians had laboured hard in the devil's service. Yet all are not lost; a few are still left,

"who walk not after the flesh, but after the Spirit." *Saturday*, 5. I preached in the evening at Colchester; and on *Sunday*, 6, rode to Langham, (seven miles from thence,) in such a day as I have seldom known; the north-east wind was so exceeding keen, and drove the sleet full in our face: but this did not discourage the people, who flocked from all quarters. And those who took such pains to come were not sent empty away.

Mon. 7.—I returned to London, and finished, on the road, the celebrated "Telemachus." Certainly it is wrote with admirable sense. But is it without fault? Is there not abundantly too much machinery? Are not the gods (such as they are) continually introduced without why or wherefore? And is not the work spun out too long; drawn into mere French wire? Would not twelve books have contained all the matter much better than four-and-twenty?

Sun. 13.—I preached again in West-street chapel, now enlarged, and throughly repaired. When I took this, eighteen years ago, I little thought the world would have borne us till now. But the right hand of the Lord hath the pre-eminence; therefore we endure unto this day.

Wed. 16.—One came to me, as she said, with a message from the Lord, to tell me, I was laying up treasures on earth, taking my ease, and minding only my eating and drinking. I told her, God knew me better; and if he had sent her, he would have sent her with a more proper message.

Fri. 18.—I desired those who believed they were saved from sin (sixteen or seventeen in number) to meet me at noon, to whom I gave such cautions and instructions as I judged needful. Nor did any of these pretend to be above man's teaching, but received it with all thankfulness.

Thur. 24.—I rode to Brentford, where, after a stop of ten or twelve years, the work of God is broke out afresh. I preached in a large place newly fitted up. It was supposed there would be much disturbance, as a considerable number of rude, boisterous people were gathered together for that purpose. But God overruled, and they all calmly and silently attended to his word. Surely "the times and seasons" of sending his word effectually to any place, "God hath reserved in his own power."

Mon. 28.—I began visiting the classes in London, and that with more exactness than ever before. After going through them, I found the society now contained about three-and-twenty hundred and fifty members: few of whom we could discern to be triflers, and none, we hope, live in any wilful sin.

Tues. FEBRUARY 5.—I baptized a gentlewoman at the Foundery; and the peace she immediately found was a fresh proof, that the outward sign, duly received, is always accompanied with the inward grace. *Tuesday*, 12. After preaching at Deptford, I rode on to Welling, where I received (what few expected) an exceeding comfortable account of the death of Mr. Mason, of Bexley. For many years he seemed to be utterly senseless; neither justified, nor even convinced of sin. But in his last sickness, the God that heareth prayer broke in upon his soul: and the nearer death came, the more did he rejoice, to the astonishment of all that saw him.

Sat. 16.—I spent an hour in the evening with a little company at Mr. ——'s. I have not known so solemn an hour for a long season, nor so profitable to my own soul. Mysterious providence! Why am I cut off from those opportunities, which, of all others, I most want? Especially considering the benefit I might impart, as well as that which I might receive; seeing they stand in as much need of light, as I do of heat.

About this time we had a remarkable account from Yorkshire:—

"On Friday, 13, about thirty persons were met together at Otley, (a town about twelve miles from Leeds,) about eight o'clock in the evening, in order (as usual) to pray, sing hymns, and provoke one another to love and good works. After prayer was ended, when they proceeded to speak of the several states of their souls, some with deep sighs and groans complained of the burden they felt for the remains of indwelling sin; seeing, in a clearer light than ever before, the necessity of a deliverance from it.

"When they had spent the usual time together, a few went to their own houses; but the rest remained upon their knees, groaning for the great and precious promises of God. One being desired to pray, he no sooner began to lift up his voice to God, than the Holy Ghost made intercession in all that were present, with groanings that could not be uttered. At length the travail of their souls burst out into loud and ardent cries. They had no doubt of the favour of God; but they could not rest while there was any thing in them contrary to his nature. One cried out, in an exceeding great agony, 'Lord, deliver me from my sinful nature!' then a second, a third, and fourth. And while the person who prayed first, was calling upon God in those words, 'Thou God of Abraham, Isaac, and Jacob, hear us for the sake of thy Son Jesus! one was heard to say, 'Blessed be the Lord

God for ever, for he hath cleansed my heart! Praise the Lord, O my soul; and all that is within me, praise his holy name!' Another said, 'I hold thee with a trembling hand, but will not let thee go;' and in a little time cried out, 'Praise the Lord with me; for he hath cleansed my heart from sin!' Another cried, 'I am hanging over the pit of hell by a slender thread;' a second, with loud and dismal shrieks, 'I am in hell: O save me, save me!' while a third said, with a far different voice, 'Blessed be the Lord; for he hath pardoned all my sins!' Thus they continued for the space of two hours; some praising and magnifying God, some crying to him for pardon or purity of heart, with the greatest agony of spirit. Before they parted, three believed God had fulfilled his word, and 'cleansed them from all unrighteousness.'

"The next evening they met again; and the Lord was again present to heal the broken in heart. One received remission of sins; and three more believed God had cleansed them from all sin. And it is observable, these are all poor, illiterate creatures, of all others most incapable of counterfeiting, and most unlikely to attempt it. But 'when' his 'word goeth forth, it giveth light and understanding to the simple.'"

Fri. 29.—A great number of us waited upon God, at five, at nine, and at one, with fasting and prayer; and at six in the evening we met at the church in Spitalfields, to renew our covenant with God. It was a blessed time: the windows of heaven were open, and the skies poured down righteousness.

Mon. March 3.—I left London. It rained great part of the day, but so gently, that we were not wet through, when, about seven, we came to Towcester. One person we found here whose soul God keeps alive, though he has scarce any in the town to converse with. Perhaps he is an earnest of a people that shall be born here, and "counted to the Lord for a generation."

Tues. 4.—We came to Birmingham, where I rejoined several who had been long separated from their brethren; and left upwards of fifty resolved to stand together in the good old path.

In the evening I preached in the new house at Wednesbury. Few congregations exceed this either in number or seriousness. At five in the morning the congregation far exceeded the morning congregation at the Foundery. Indeed, hunger after the word has been from the beginning the distinguishing mark of this people.

Thur. 6.—I talked largely with M—— S——, and Eliz. Longmore: the substance of what M—— S—— said was as follows:—

"I was born April 8, 1736. My father died when I was between four and five; my mother, when I was about eleven years old. I had little thought about religion, and seldom so much as went to church. But I had even then many troubles, which made me sometimes think of God, and cry to him for help. When I was about seventeen, I was asked one Sunday to go and see a pit, which was on fire and blazed out. It was near the house where Mr. James Jones was then preaching. I was standing near the house, when my brother persuaded me to go in: I liked what I heard; but it was above a year before I knew myself to be a lost sinner. For three weeks I was in deep distress, which made me cry to God day and night. I had comfort once or twice, but I checked it, being afraid of deceiving myself; till, as Mr. Johnson was preaching one morning at five o'clock, in Darlaston, my soul was so filled with the love of God, that I had much ado to help crying out. I could only say, 'Why me, Lord; why me?' When I came home I was exceeding weak, having also a great pain in my head: but all was sweet: I did not wish it to be otherwise. I was happy in God all the day long; and so I was for several days. From this time I never committed any known sin, nor ever lost the love of God; though I found abundance of temptations, and many severe struggles. Yet I was more than conqueror over all, and found them easier and easier.

"About Christmas, 1758, I was deeply convinced there was a greater salvation than I had attained. The more I saw of this, and the more I prayed for it, the happier I was. And my desires and hopes were continually increasing for above a year.

"On January 30, 1760, Mr. Fugill talked with one who thought she had received that blessing. As she spoke, my heart burned within me, and my desire was enlarged beyond expression. I said to him, 'O Sir, when shall I be able to say as she says?' He answered, 'Perhaps to-night.' I said, 'Nay, I am not earnest enough.' He replied, 'That thought may keep you from it.' I felt God was able and willing to give it then, and was unspeakably happy. In the evening, as he was preaching, my heart was full, and more and more so, till I could contain no more. I wanted only to be alone, that I might pour out my soul before God; and when I came home I could do nothing but praise and give him thanks. From that moment I have felt nothing but

love in my heart; no sin of any kind. And I trust I shall never any more offend God. I never find any cloud between God and me: I walk in the light continually. I do 'rejoice evermore,' and 'pray without ceasing.' I have no desire but to do and suffer the will of God: I aim at nothing but to please him. I am careful for nothing, but in all things make my requests known to him with thanksgiving. And I have a continual witness in myself, that whatever I do, I do it to his glory."

Elizabeth Longmore said, "I was born in 1730. My mother died in childbed of me; my father, when I was a year or two old. So I was brought up by the parish, and taught nothing, not so much as to read. About eleven years old I was put out parish apprentice, to a man and woman who used me very harshly. I wanted much to learn to read; but they would not spare the time. I was about fourteen when I heard Mr. J. W. preach at the Cross in Wednesbury. I immediately believed it was the right way, and begun to be very uneasy. I often wished I had died with my father or mother, fearing I should never be saved. But my convictions wore away by degrees; though still I could not rest. About twenty I was married. My husband had sometimes heard the preaching, but not lately. Soon after he began again, going with me constantly. I was now more and more convinced that I was a guilty, undone sinner. I cried to God day and night, laying down my work many times in a day. On Holy-Thursday, 1756, I was sadly afraid of going to the sacrament. However, I broke through, and went. At the Lord's table I found such a love as I cannot express. As soon as I came back, I went up into my chamber, and kneeled down to prayer. In praying I heard a voice, saying, 'Go in peace; thy sins are forgiven thee.' My soul sunk into nothing before God, and was filled with humble love. I loved God and all mankind, and thought no temptation could ever shake me more. But in a few days, being low and weak in body, I found hard thoughts of God. Yet I could not give up my confidence that my sins were forgiven. Nor do I know that I ever committed any wilful sin after I was justified. About a year and half ago Mr. Fugill came. One evening, while he was preaching, I was convinced that my heart was still desperately wicked, and needed to be wholly renewed. This made me sometimes afraid to die, lest I should be called before that change was wrought. But I had still hope at the bottom, and never could doubt but that God was my God. In the mean while, my desire to be wholly renewed

increased continually; and I was every day and every hour praying for it, whatever I was about. When my hopes prevailed, I was happy; when my fears, I was quite cast down. Being convinced how little I loved God, I was grieved and ashamed before him.

"On Friday, January 25, I took no food till the afternoon, though I had a child at my breast. I was much tempted to think I should never attain, and was quite uneasy. But the next morning my uneasiness was gone, and I calmly waited for what I believed God would soon give. In the evening I went to the preaching with a full expectation that he would meet me there. And so he did. As soon as Mr. Fugill began to speak, I felt my soul was all love. I was so stayed on God as I never felt before, and knew that I loved him with all my heart. When I came home I could ask for nothing; I could only give thanks. And the witness, that God had saved me from all my sins, grew clearer every hour. On Wednesday this was stronger than ever. I have never since found my heart wander from God. When I have business to do, I just take a thought and do it; and it is gone, and my heart is with the Lord. I often in a day bow my knee to God, but my heart prays continually. He is never out of my thoughts: I see him always; although most at preaching, and in my band and class. But I do not only see him; I feel him too, so as I cannot express. And the more I see and feel of God, the more I feel I am nothing. When I sleep, I sleep as in the arms of Jesus; and when I wake, my soul is full of praise, and it is as if all the angels were in the room round about me praising God. I never find any heaviness or coldness; and when I must go among the people of the world, God is as much with me as before, and I long for them, so as no tongue can tell. I am careful of every word I speak, and every look, and every thought. I search my heart again and again; and I can find nothing but love there. Indeed, I know if God left me a moment, I should fall. But I trust he will never leave me nor forsake me."

I observe the spirit and experience of these two run exactly parallel. Constant communion with God the Father and the Son fills their hearts with humble love. Now this is what I always did, and do now, mean by perfection. And this I believe many have attained, on the same evidence that I believe many are justified. May God increase their number a thousand-fold!

Fri. 7.—I rode over to Dudley, formerly a den of lions. I was constrained to preach abroad. But no one opened his

mouth, unless to pray or praise God. I believe the steady behaviour of the society has made an impression on most of the town.

Sat. 8.—I was surprised at coming into Wolverhampton, which is what Dudley was, to find the people so still; many gaping and staring, but none speaking an uncivil word. "Ay," said a well-meaning man, "we shall not find them so civil by and by." I wish these croakers would learn to hold their peace. I desire to hear no prophets of evil. What do they do but weaken the hands both of Preachers and people, and transfuse their own cowardice into others?

But this prophet of evil was a false prophet too. For neither while I was preaching, nor after I had done, did any one offer the least rudeness whatsoever: and we rode as quietly out of the town, as we could have done out of London or Bristol.

Hence we went on to Burslem, near Newcastle-under-Line, a scattered town, on the top of a hill, inhabited almost entirely by potters; a multitude of whom assembled at five in the evening. Deep attention sat on every face, though as yet accompanied with deep ignorance. But if the heart be toward God, he will, in due time, enlighten the understanding.

Sun. 9.—I preached at eight to near double the number, though scarce half as many as came at five in the evening. Some of these seemed quite innocent of thought. Five or six were laughing and talking till I had near done; and one of them threw a clod of earth, which struck me on the side of the head. But it neither disturbed me nor the congregation.

Mon. 10.—About nine I preached at Biddulph, about eight miles north of Burslem. The earnestness of the whole congregation well rewarded me for my labour. Hence we had an extremely pleasant walk, three or four miles, to Congleton. Here we were accosted in a very different manner, almost as soon as we entered the town, which caused some of our brethren to apprehend we should have rough treatment before we got out of it. That I left to God. They had procured the use of a meadow adjoining to the preaching-house, in a window of which they had fixed a kind of scaffold. Most of the congregation were deeply serious; so that three or four who took much pains to disturb them, entirely lost their labour.

About seven in the evening I preached at Stockport, where more and more hear the word of God and keep it. In the morning we took horse at five, but could find none

to tell us which was the road to Leeds; so we rode on to Mottram. Following the directions we received there, we rode up a mountain, and our path ended. We made toward a large house, and the gentleman sent a servant, who pointed out the way we were to take. But soon after it divided; and an honest man bidding us keep to the right, (meaning the left,) we did so, till we came to the top of another high mountain, among several old stone-quarries. Here that road ended. However, we went straight forward, till we came to the brow. With great difficulty we led our horses down, and rode up a path on the opposite mountain. But at the top this likewise ended. Still we thought it best to push forward. But my horse was quickly embogged. After he had thrown me on one side, and scrambled out himself, we endeavoured to walk down the mountain; but such a walk I never had before, for steepness, and bogs, and large stones intermixed. That we got to the bottom without hurt, either to man or beast, was little less than a miracle. But we were still at a loss, till we met a sensible man, who directed us to Saddleworth. In our inn here we found one who had frequently heard me preach at Builth, in Brecknockshire, I fear to little purpose; for on my speaking a few words, he ran away in haste. But the whole family seemed to fear God. So we did not repent of our clambering up and down the mountains.

At six we reached Leeds, sufficiently tired: but I forgot it as soon as I began to preach; and the spirit of the congregation comforted us over all our labour.

Wed. 12.—Having desired that as many as could of the neighbouring towns, who believed they were saved from sin, would meet me, I spent the greatest part of this day in examining them one by one. The testimony of some I could not receive; but concerning the far greatest part, it is plain, (unless they could be supposed to tell wilful and deliberate lies,) 1. That they feel no inward sin; and to the best of their knowledge commit no outward sin: 2. That they see and love God every moment, and pray, rejoice, give thanks evermore: 3. That they have constantly as clear a witness from God of sanctification as they have of justification. Now in this I do rejoice, and will rejoice, call it what you please; and I would to God thousands had experienced thus much: let them afterward experience as much more as God pleases.

Thur. 13.—We rode over the mountains, through furious wind and rain, which was ready to overthrow both man and beast. However, in the afternoon we came well to Manchester. On *Friday*, the 14th, being the National Fast

day, we had service at five, at seven, and at five in the evening; but I did not observe here any thing of that solemnity with which the public fasts are observed in London. I was much out of order on *Saturday*, and not well on *Sunday*. However, having appointed to preach in Stockport at noon, I determined not to break my word. As it rained, our friends provided a post-chaise. When we were gone half a mile, one of the horses began to kick and rear, and would go no further; so we got out, and walked on: but another driver brought the chaise after, and carried me to Stockport. A large congregation was waiting, and received the word with all readiness of mind. For some years the seed seemed to be here sown in vain; but at length it yields a good increase.

On the following days I preached in several neighbouring towns, and on *Wednesday* evening at Liverpool. *Thursday*, 20. I had a good deal of conversation with Mr. N——n. His case is very peculiar. Our Church requires that Clergymen should be men of learning, and, to this end, have an University education. But how many have an University education, and yet no learning at all! Yet these men are ordained! Meantime, one of eminent learning, as well as unblamable behaviour, cannot be ordained *because he was not at the University!* What a mere farce is this! Who would believe that any Christian Bishop would stoop to so poor an evasion?

Mon. 24.—About noon I preached at Warrington. Many of "the beasts of the people" were present; but the bridle from above was in their teeth, so that they made not the least disturbance. At seven in the evening I preached at Chester; but I was scarce able to open my eyes. They were much inflamed before I set out; and the inflammation was much increased by riding forty miles with a strong and cold wind exactly in my face: but in the evening I applied the eye-water made with *lapis calaminaris*, which removed the disorder before morning.

Tues. 25.—I rode to Mould, in Flintshire. The wind was often ready to bear away both man and horse: but the earnest, serious congregation rewarded us for our trouble. *Wednesday*, 26. About nine I preached at Little-lee, a mile or two from Northwich. Many of the congregation scarce ever heard a Methodist before: but I trust they did not hear in vain.

Thur. 27.—I rode to Liverpool, in order to embark for Dublin. We were desired to be on board by nine on *Saturday* morning: but the wind falling, and a fog coming on,

we gained a little more time: so we had one more solemn opportunity in the evening. *Sunday*, 30. The fog was gone, and the wind fair. We took ship about nine, and got under sail at noon, having only eight cabin passengers, seven of whom were our own company; so we prayed, and sung, and conversed at our own discretion. But a poor woman whom we permitted to come into the cabin gave us some uneasiness. She had been tapped for the dropsy in the infirmary but two days before. When I spoke to her concerning her soul, she gave but little answer, appearing to be serious and willing to hear, but totally uninstructed. She would eat nothing, but willingly accepted a dish or two of tea, and two or three glasses of wine. The next morning she was extremely restless, continually moving from place to place, till the Captain put a bed for her in the forecastle, on which she lay down about eight o'clock. A little after, she grew light-headed, and began shrieking dreadfully. This she continued to do till about noon, and then died. At night, the Captain and all the sailors being present, we committed her body to the deep. On *Tuesday* noon, APRIL 1, we landed safe at Dublin.

I never saw more numerous or more serious congregations in Ireland than we had all this week. On *Easter-Day*, APRIL 6, I introduced our English custom, beginning the service at four in the morning.

Mon. 7.—I began speaking severally to the members of the society, and was well pleased to find so great a number of them much alive to God. One consequence of this is, that the society is larger than it has been for several years: and no wonder; for where the real power of God is, it naturally spreads wider and wider.

Thur. 10.—I was sitting with a friend when poor Mr. Cook came in. His eyes, his look, his hair standing

"Like quills upon the fretful porcupine,"

his tattered gown, his whole person, as well as his speech, immediately bewrayed him. But he is quite an original, and has so much vivacity, with touches of strong sense, that I do not wonder the gentlemen of the college, as he told me, had given him an apartment there. What a noble fabric lies here in ruins! What pity that when he first found himself a sinner, he had not one to speak to that understood his case, and could teach him the only method of cure!

Sun. 13.—At three in the afternoon, I preached in the Barrack-square; another kind of place than Ormondtown-green. No mob must show their heads here; for the soldiers would give them no quarter.

Tues. 15.—I preached there again; but on *Thursday*, it being a rainy day, an offer was made me of the riding-house; a very large commodious building, designed by Lord Chesterfield for a church, but never used as such till now. A troop of soldiers was exercising there when I came; but this was clear gains; for the officers forbade any of them to go away before the sermon was ended.

Fri. 18.—I went with Miss F—— to see the French prisoners sent from Carrickfergus. They were surprised at hearing as good French spoke in Dublin as they could have heard in Paris, and still more at being exhorted to heart-religion, to the "faith that worketh by love."

Sun. 20.—I appointed those of the society who desired to renew their covenant with God, which I had several times before explained, to meet me in the evening; and, I believe, of the five hundred and twelve members, hardly twelve were wanting.

Mon. 21.—In riding to Rosmead, I read Sir John Davis's "Historical Relations concerning Ireland." None who reads these can wonder, that, fruitful as it is, it was always so thinly inhabited; for he makes it plain, 1. That murder was never capital among the native Irish; the murderer only paid a small fine to the Chief of his sept. 2. When the English settled here, still the Irish had no benefit of the English laws. They could not so much as sue an Englishman. So the English beat, plundered, yea, murdered them, at pleasure. Hence, 3. Arose continual wars between them, for three hundred and fifty years together; and hereby both the English and Irish natives were kept few, as well as poor. 4. When they were multiplied during a peace of forty years, from 1600 to 1641, the general massacre, with the ensuing war, again thinned their numbers; not so few as a million of men, women, and children, being destroyed in four years' time. 5. Great numbers have ever since, year by year, left the land merely for want of employment. 6. The gentry are continually driving away hundreds, yea, thousands, of them that remain, by throwing such quantities of arable land into pasture, which leaves them neither business nor food. This it is that now dispeoples many parts of Ireland, of Connaught in particular, which, it is supposed, has scarce half the inhabitants at this day which it had fourscore years ago.

Wed. 23.—I rode to Newry, and preached at seven in the evening to a numerous congregation. *Sunday*, 27. We had a useful sermon at church; but they told me few attended the Prayers in the afternoon: however, I resolved to set

them the example, and the church was as full as in the forenoon. Of what importance is every step we take, seeing so many are ready to follow us!

Mon. 28.—I rode to Rathfriland, seven Irish miles from Newry, a small town built on the top of a mountain, surrounded first by a deep valley, and at a small distance by higher mountains. The Presbyterian Minister had wrote to the Popish Priest, to keep his people from hearing. But they would not be kept: Protestants and Papists flocked together to the meadow where I preached, and sat on the grass, still as night, while I exhorted them to "repent, and believe the Gospel." The same attention appeared in the whole congregation at Terryhugan in the evening, where I spent a comfortable night in the Prophet's chamber, nine feet long, seven broad, and six high. The ceiling, floor, and walls were all of the same marble, vulgarly called clay.

Thur. MAY 1.—I rode to Moira. Soon after twelve, standing on a tomb-stone, near the church, I called a considerable number of people to "know God, and Jesus Christ whom he hath sent." We were just opposite to the Earl of Moira's house, the best finished of any I have seen in Ireland. It stands on a hill, with a large avenue in front, bounded by the church on the opposite hill. The other three sides are covered by orchards, gardens, and woods, in which are walks of various kinds.

General Flaubert, who commanded the French troops at Carrickfergus, was just gone from Lord Moira's. Major Brajelon was now there, a man of a fine person and extremely graceful behaviour. Both these affirmed, that the French were all picked men out of the King's Guards: that their commission was, to land either at Londonderry or Carrickfergus, while Monsieur Conflans landed in the south; and if they did not do this within three months, to return directly to France.

Fri. 2.—In the evening, and morning and evening on *Saturday*, I preached at Lisburn. The people here (as Mr. Boston said) are "all ear:" but who can find a way to their heart?

Sun. 4.—After preaching to a large congregation at seven, I hastened to Cumber, in order to be at church in time. As soon as service was ended, I began; and four in five of the people behaved well. About six in the evening I preached at Newtown, where there is usually the largest congregation in Ulster. But what avails the "hearing ear," without the "understanding heart?"

Mon. 5.—After preaching in the market-place at Belfast

to a people who care for none of these things, we rode on, with a furious east wind right in our face, to Carrickfergus, where I willingly accepted of an invitation from a merchant in the town, Mr. Cobham, to lodge at his house: the rather, when I understood that Mr. Cavenac, the French Lieutenant-General, was still there. I now received a very particular account of what had been lately transacted here. Mrs. Cobham said, "My daughter came running in, and said, 'Mamma, there are three Indiamen come into the bay, and I suppose my brothers are come in them.' (Who had been in the East Indies for some time.) An hour after she came in again, and cried, 'O mamma, they say they are Frenchmen; and they are landing; and their guns glitter in the sun.'" Mr. Cavenac informed me, that Mr. Thurot had received a thousand men out of the King's Guards, with orders to land in the north of Ireland, at the same time that Monsieur Conflans landed in the south: that a storm drove him up to Bergen, in Norway, from whence he could not get out, till his ships were much damaged, and his provisions consumed; nor could he there procure a supply at any price: that another storm drove him to 66 degrees north latitude; from whence he did not get back to Carrick-bay till all on board were almost famished, having only an ounce of bread per man daily: that they then landed merely to procure provisions. I asked, "Is it true, that you had a design to burn the town?" He cried out, "Jesu, Maria! We never had such a thought! To burn, to destroy, cannot enter into the heart or head of a good man."

After they had landed, (Mrs. Cobham and others informed me,) they divided into two bodies. One of these marched up to the east gate, the other to the north. Twelve soldiers and a Corporal were there on the wall, who fired upon them when they came near. Immediately General Flaubert fell, having his leg broke by a musket-ball. The next in command, a young Marquis, then led them on. When the English had fired four rounds, having no more ammunition, they retired, and the French entered the town, and at the market-place met those who had come in at the east gate. When they had joined, they marched up to the castle, (though the English there, who were an hundred and sixty-two in number, kept a constant fire,) the gate of which was not barred, so that the Marquis thrust it open and went in. Just then he was shot dead. Mr. Cavenac immediately took his place, and drew up his men again. The English then desired a parley, and articled to furnish them with provisions in six hours But they could not perform it, there

being little in the town. On this Mr. Cavenac sent for Mr Cobham, and desired him to go up to Belfast and procure them, leaving his wife with the General, as an hostage for his return. But the poor Frenchmen could not stay for this. At the time prefixed, they began to serve themselves with meat and drink; having been in such want, that they were glad to eat raw oats to sustain nature. They accordingly took all the food they could find, with some linen and wearing-apparel. But they neither hurt nor affronted man, woman, or child, nor did any mischief for mischief's sake; though they were sufficiently provoked; for many of the inhabitants affronted them without fear or wit, cursed them to their face, and even took up pokers, or other things to strike them.

While Mrs. Cobham was with the General, a little plain-dressed man came in, to whom they all showed a particular respect. It struck into her mind, Is not this Mr. Thurot? Which was soon confirmed. She said to him, "Sir, you seem much fatigued. Will you step to my house and refresh yourself?" He readily accepted the offer. She prepared a little veal, of which he ate moderately, and drank three glasses of small warm punch; after which he told her, "I have not taken any food before, nor slept, for eight-and-forty hours." She asked, "Sir, will you please to take a little rest now?" Observing he started, she added, "I will answer, life for life, that none shall hurt you under my roof." He said, "Madam, I believe you: I accept the offer." He desired that two of his men might lie on the floor by the bed-side, slept about six hours, and then, returning her many thanks, went aboard his ship.

Five days he was kept in the bay by contrary winds. When he sailed, he took the Mayor of Carrick, and another gentleman, as hostages for the delivery of the French prisoners. The next morning, as he was walking the deck, he frequently started, without any visible cause, stepped short, and said, "I shall die to-day." A while after he said, to one of the English, "Sir, I see three ships: pray take my glass, and tell me freely what you think they are." He looked some time, and said, "I think they are English; and I guess they are about forty-gun ships." He called his officers, and said, "Our ships are too foul to fight at a distance: we must board them." Accordingly, when they came up, after a short fire, he ran up close to Captain Elliot; and Captain Scordeck, with his four-and-twenty hussars, immediately leaped on board. Almost instantly, nine of them lay dead; on which he was so enraged, that he rushed

forward with his sabre among the English, who seized his arms, and carried him away. Meantime, his men that were left retired into their own ship. Thurot seeing this, cried out, "Why should we throw away the lives of the poor men?" and ordered to strike the colours. A man going up to do this, was shot dead, as was likewise a second; and before a third could do it, Mr. Thurot himself was shot through the heart. So fell a brave man; giving yet another proof, that "there is no counsel or strength against the Lord."

END OF THE SECOND VOLUME.

Inversion p 334